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VIEW FROM THE MISSION BUNGALOW, SURANDEL.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE TINNEVELLY MISSION.

THE Tinnevelly mission claims many features of interest—its connection with the early planting of Christianity in India, its compactness, its native ministry, and its revival. Lying in the South of India, with a population of about two millions, and inhabited chiefly by Shanars or palmyra-climbers, it received its first missionary in 1778. It was in that year that a native Christian from Trichinopoli, who had brought his Bible and Catechism with him to Palamcottah, found the natives attentive to his words. Schwartz followed up the impression by a personal visit; and the first Christian whom he baptized was a Brahman's widow, whose previous life had been one of sin and shame. The effect produced was very deep, and in ten years the native church numbered as many as 39 members. Among its earliest adherents was one Royapper, the child of Romish parents, and a poet, whose hymns were themselves missionaries, and are still sung in the native church. Six years after his first visit, Schwartz celebrated the communion with 80 Christians in a church built by the generosity of the first convert. Fully half of the communicants were palmyra-climbers, whose faith was of the rudest sort. It is devil worship. Bloody sacrifices are offered, to avert the wrath of certain malignant spirits, who take delight in blasting the crops, with holding rain, spreading murrain among cattle, and visiting men with sunstroke and epilepsy. They have no temples, but are honoured by the erection of whitewashed sheds, open in front, and decorated with hideous figures of bullheaded monsters, hags devouring children. Such a structure is called "*pei keovil*, or "devils' house." Around one of them the demonolaters may be seen from time to time, gathering for a devil

dance, the most important and essential feature (says Dr. Caldwell) of their worship. The officiating priest or devil dancer, who wishes to represent the demon, sings and dances himself into a state of wild frenzy, and leads the people to suppose that the demon they are worshipping has taken possession of him. After which he communicates to those who consult him the information he has received. The fanatical excitement which the devil dance awakens constitutes the chief strength and charm of the system, and is peculiarly attractive to the dull perceptions of illiterate and half-civilized tribes. The votaries of this system are the most sincerely superstitious people in India. There is much ceremony but little sincerity in the more plausible religion of the higher classes; but the demonolaters literally believe and tremble. In times of sickness, especially during the presence of cholera, it is astonishing with what eagerness, earnestness and anxiety the lower classes worship their demons. These demons it should be observed, are supposed to be the spirits of dead persons, whose lives were conspicuous either for their crimes or misfortunes. It is well known, that in one of the places the spirit of an English officer who had been the terror of the district, was supposed to the presiding fiend, and was propitiated at a *pei keovil* with offerings of cigars and ardent spirits. The story is sufficiently revolting, but is important as an illustration of the horrible superstition against which Christianity has to struggle, and of the hindrances which are too often opposed to its progress by those who profess to be its disciples.

These peculiar people were ministered to by a man of peculiar gifts. Sattianaden was a catechist sent from Turyon, who had received the Christian

faith in middle age, and held it with such simplicity and earnestness, that, Schwartz says, he had not found his like among the natives of India. When Jüniche joined him in 1791, he found a community of 403 Christians, of whom 120 were formerly Roman Catholics, and the new Christian villages of Nazareth and Mudalus remained as witnesses of his work. The missionary made frequent journeys, accompanied sometimes from village to village by hundreds of persons, and churches rose up in one district after another, to some of which the people came daily for morning and evening worship, hearing a chapter read from the New Testament, and praying and singing an hymn. After Sattianaden's death the congregations scattered; and there were so many lapses into heathenism, and the demon-worship retained so powerful a hold upon the people, that it seemed as if the light would be quenched in darkness. Hough, who was in Palamcottah in 1815, reported that there were then about 2000 Christians, and, unable himself to do much for the natives, he drew the attention of the *Church Missionary Society* to the dangers of the mission. A few years after Rhenius appeared in Tinnevelly, a man of singular and apostolic gifts, and a devoted love to men that lent him singular power over others. He first sought to recover the scattered Christian congregations, and to build them again with more pains. He found that the training of the children had been defective, and established schools, with difficulties laid in his way by the lazy habits of the Shanars. His success was remarkable; forty congregations were soon formed, when the members had given proof of their sincerity by casting away their idols; and the missionaries and their catechist were kept busy travelling from one to the other. A native helper was found for him as remarkable as Sattianaden and as useful. This man, the child of respectable parents, had studied the Hindu philosophy in vain, finding no answer there to the questions that were eagerly stirred in his soul, until one night he dreamed that he had entered a chapel and saw there a white man in a white garment, and who, upon his knees, spoke earnest and wonderful words, that though he could not remember, had yet left an impression of peace and comfort upon his soul. He believed it was a god that had appeared to him, and that would reveal the truth he sought. About a year after, as he entered a little village, he fell in with a crowd of people, and was carried along with the stream to a little chapel like that in his dream, and where to

his amazement he saw before him the white man in the white garment. It was Rhenius, whose prayers and sermon so pierced the young man's heart that he followed the missionary until he had received Christ. He became a preacher of singular power, and among other works translated the entire Bible into Tamil verse, verses which, with those of Royapper, and of a later Christian poet, Abraham, are sung in thousands of households, and form the Christian hymn book of Tinnevelly. The new movement, spread with so much vigour, soon extended to the north of the province, where in the district 1500 rejected the demon worship and begged for instruction. It was here that a bitter persecution was organized, with no further result than the continued triumph of the Gospel; while the cholera, that broke out soon after, and swept away a twelfth part of the population, only strengthened the hold that Christianity had already won. The wealthier Christians bought tracts of ground, on which as many as fifty Christian villages were built, some of them with a population of a thousand. The schools, also, were gradually making way; and a school for girls, and a training school for native missionaries, lent more importance than ever to Palamcottah.

Rhenius, however, was a man of the strongest individuality, and least of men fitted to work as the agent of a society. After frequent disagreements, there came at last an open rupture. Retiring at first to the neighbourhood of Madras, but afterwards, at the earnest solicitation of seventy-seven of her catechists, returning to Tinnevelly, Rhenius carried on his work independently, erected a new station, formed a native missionary society of the *Pilgrims*, for spreading the Gospel in the north, and died at last in 1838, bewailed by 10,000 men, woman, and children, who looked to him as their teacher and friend. Three years after, his stations were united with those of the *Church Missionary Society*, and the breach was healed just in time to meet the shock of a more bitter and determined persecution than before. For the heathen formed an *Ashes Society*, swearing by the ashes sacred to Siva, that they would extirpate Christianity, and, sparing neither house nor church, sought to lay waste the Christian settlements; and in some of the settlements, like Nazareth, hunting the people like wild beasts. The vast majority of the Christians bore those cruelties with fortitude; and, though they lasted for a year, none of the baptized fell away who did not afterwards seek to be restored. From

this time the land had peace, and the churches multiplied; and the picture given by one of the native ministers of his own people, may serve for all, that the greater part were a simple, ignorant, but faithful folk, and although there were many from time to time whose walk led to doubt of any real life of God in them, yet there were others who were true examples of Christian life. In 1857, there were 28,261 converts, with an increase of about 1000 a year. They were distributed in 527 towns and villages, assembled in 380 churches or rooms, had 334 schools, and 7500 scholars; there were 3870 communicants, 7 native clergymen, and 190 catechists.

Up to this time the plan had been that each missionary, residing in a fixed home, worked from a central station, where he had his church and school, and native Christian village, and catechists working at the out-stations. As a district became more onerous, it was subdivided, and the same plan was pursued, working from a new centre. On the suggestion of Mr. Raglan, one of those true servants of God that have left so deep a mark upon Indian Christianity, a new plan was added to this, that missionaries should be appointed expressly to itinerate, living in tents all the year round, pitching them in village after village, and simply preaching the Gospel to the heathen. This work was commenced by three missionaries and a catechist, and at the close of their first year they report, that "we have been able to traverse nearly the whole of the country originally contemplated in our itinerating mission, comprising 1200 villages, 700 of which have been visited during the twelve months three times, that is to say, on three different occasions, and the remaining villages once. Our tents are almost invariably pitched for a week at a time in one place, from which, as a centre, we pay visits morning and evening to the surrounding villages. Besides these village preachings, we have also had in most cases visitors at our tents during the day. In some cases persons have come forward in bodies asking for instruction."

The result did not quite accord with the sanguine expectations that had been formed about it. Few enquirers were gathered in by baptism, and it was found that the missionary could not cast off the care of those converted at his station; nor were the itinerants able to avoid establishing schools as they went along. But this, at least, was accomplished, that in a district so large as North Tinnevelly the Gospel had been fully preached. Still it was a simple faithful work,

and an experiment that was watched with great interest. "In the morning, before setting out to preach, the brethren kneel to ask for thought, words, fluency, skill, audiences not blasphemous or indifferent. Then comes a midday Tamil service for the servants; afterwards the Bible and prayer. Before evening preaching, the Lord's presence is again implored, and the day closes with commending the work again to Him." The district thus evangelized embraces 1230 square miles, and almost as many villages, and was some years ago the scene of a remarkable religious revival, with all the features of that in Ireland, and of which many hundreds were led to profess Christ, and a new living zeal was stirred up among the older Christians. After service, companies of two and three would go out to speak to their heathen neighbours; and villages would form themselves into societies to spread the Gospel; and the general result is thus summed up:—

"1. Church members, formerly quarrelsome, are now living in peace and love, with changed tempers.

"2. A good many have a deep sense of sin, a feeling of its abomination, and are heartily forsaking it.

"3. There is greatly increased prayerfulness, and more study of the word of God, which, to some at least among them, seems more necessary than daily food. They appeal to it as the end of every question, and when their views are disproved from it they submit.

"4. Parents, formerly careless about their children, bear them on their heart in prayer, and seek their good.

"5. There is, in some few cases, the birth and growth of a missionary spirit, leading the Christians to care for and love the perishing heathen.

"6. There are cases of decided conversion from heathenism arising from this movement.

"There has been a wonderful increase of regularity of attendance in the house of God."

The contributions of the Tinnevelly Christians have always been eminent among the Indian churches. An annual contribution in rupees amounting to nearly £3,000 in English money value, is a fair test of the earnestness of a poor people. Catechists are sent out to evangelize for weeks together, and are supported all the time by their congregation; and meetings are held for the support of missions, as they would be at home. "At a recent meeting English sovereigns were found among the contributions; and it is by no

means rare to find ear-rings and other articles of value among them. Half-sovereign donations also occur, many give pagodas (7s.), and others according to their means down to a quarter rupee (6d.) One poor woman who earned her living, under one penny a day, by sweeping out the yard of the Travellers' Resting Home, brought her pot as full almost as it could hold of coppers, with only two small pieces of silver, amounting in all to one rupee and fourteen annas. There were about 260 small coins. One pair of ear-rings was given by a catechist. In his itinerancies he had met a respectable Hindu, with whom he entered into conversation. 'What do you wish me to do?' was the enquiry. 'Remove the mark of idolatry from your forehead; seek to know the true Veda, and obtain the salvation of your soul,' was the reply. 'I will do so,' replied the heathen, 'provided you will comply with my request. Take off those ear-rings, put aside that white jacket, and then go and mind your own business.' The catechist demurred. He was as unwilling to part with his ear-rings as the Hindu his ashes, and they parted. But the incident did not part from the memory of the catechist. At length he came to our missionary, the Rev. E. Sargent, and placing the ear-rings in his hand said, 'I did not see this matter in the clear light I now do. Here are my ear-rings, which you will please accept as a donation to the Missionary Fund, as I can well part with such things for so good a work. . . . Gnānaprāgasam, a palmyra-climber, brought at a late missionary meeting the sum of four rupees, five annas, and eight pice in a missionary box. His average daily wages are about two annas, or 3d. Calculating the daily labourers' wages in England at 2s. per diem, Gnānaprāgasam's offering would be equal to £3 9s."

This liberality is only one of many signs of promise. In one district, where the proportion of Christians was one in 130 in 1843, it was one in 50 in 1860. Palamcottah has a stone church that accommodates 1,000 persons, and in 1859 was the scene of the largest ordination ever held in India. When Rhenius visited Mengnanaparana in 1831, "about a dozen persons," he wrote, "were to have been baptized; but on examining them, they were either so dull on account of the heat, or so really stupid, that I deferred the baptism; but six years ago there were in that village alone 700 baptized Christians, of whom 150 were communicants. Then the girls could not be got to school, now there is a thousand daily; then the village schoolmasters were all heathen, now they are all

Christians selected from a large number of candidates; then a woman asked Rhenius how it would be possible for her to find husbands for her daughters if they were so fantastical as to curl their hair? now the congregation is as neat and well-dressed as need be. "The satisfactory state of the older congregations," Mr. Tucker writes in 1853, "may be gathered from the fact, that in 30 villages out of 40 there has been a greater or smaller increase of Christians, and this effected, under God, by the zeal and teaching of the older Christians. This has been remarkably the case in the hamlets round, and in the neighbourhood of Panniveilei. In seven of these hamlets, in 1850, there were more than 400 heathen, besides Christians, and now, with the exception of four families, all are professedly disciples of Christ, and appear determined to remain so. The majority of these were won over by the exertions and zeal of Christians of the district; and whenever there has been a persecution or a tendency in any individual to backslide, old, experienced native Christians have come to the aid of their afflicted brethren, and given good advice to those who appeared unstable in their ways."

"You will be pleased perhaps to hear," a missionary writes, "that in consequence of my giving an account of the want of the Madura Mission to our people and catechists, two of my catechists have volunteered—and our people will pay their expenses—to the Madura Mission for a month." Mr. Tucker mentions that during 21 years he has rescued 3,100 persons from heathenism and Romanism; has witnessed the voluntary destruction by the worshippers of upwards of 40 devil temples with their idols; has established 60 schools, and built 66 churches. Now in 1863 there were 50,348 baptized Christians, of whom 6,514 were communicants; the Christian school-children were 12,888, of whom 4,096 were girls, and there were 18 European and 18 native clergymen aided by 800 catechists.

The steady progress of this mission is one of the most cheering signs of India. Nowhere else can the varied work of a missionary church be seen to more advantage. It has stood the test of eighty years, and instead of showing the symptoms of decay which invariably attend the history of Romish missions, it betrays a vitality proportionate to its growth, ever showing a firm hold on the people that encourages us to hope at no distant day for the conversion of the entire province of Tinnevely. We may fitly close this hasty sketch of so noble a mission with the pleasant

picture drawn by the Bishop of Calcutta, of a Sunday service at Mangnanapurana: "On the floor are seated 1,400 dusky natives. The catechists and schoolmasters, in full suits of white, the poorer men only with waist cloths, the women often in gay but not gaudy colours, the school children massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. "Can any one finish that text for me?" enquires the teacher, or, "What did I say would be the second head of my sermon?" and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover,

the more intelligent of the congregation keep up their attention by writing notes of the preacher's words with their own styles, on slips of palmyra leaf; and any catechist from an out-station who happens to be present, often uses these notes as a foundation for his own sermon when he is next among his people. When to this we add that the singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium, we shall convince our readers that a service at Mangnanapurana impresses a visitor, even though ignorant of Tamil, with a sense of freshness, reality and earnest Christian life, which is often wanting when he sees a fashionable English congregation."

BRAHMANISM—HOW IS IT INSTILLED INTO YOUNG HINDOO MINDS?

OF course, in the schools—is the answer most people will unhesitatingly return. Who have such opportunities of moulding the plastic minds of eastern youths as those who are entrusted with the education of that portion of the community? And men who have no practical experience in the matter, naturally depict to themselves a Hindoo teacher engaged for at least one hour daily in communicating religious knowledge, and fortifying the young people under his charge against the manifold assaults on their faith which, now that the eastern and the western minds are so much in contact, are sure at brief intervals to recur. Proportioned to the dangers to the ancient religion arising in every quarter will be the ardour of the enthusiastic teacher, who will fancy his work very imperfectly accomplished when he has made his pupils proficient in secular knowledge, if the cultivation of their religious feelings has meanwhile been neglected. Thus might people plausibly reason, with the result of taking up impressions in regard to Indian education in every respect contradicted by facts.

We have seen multitudes of native Indian schools in operation, and have beheld much which would be ludicrous in its absurdity, were it not that the thought how injurious to the best interests of the people the foolish educational system must be, checks all tendency to mirth,

and substitutes sadness in its room. According to a well-educated native Christian whom we questioned on the subject, the shortest time which a boy of average ability takes to pass through a Hindoo school is four years and a month; the longest period is five years and three months. The longer of these *curricula* of study he thus divided. During the first two years and a month the pupil should be in the lowest class, and devote his time solely to arithmetic. Then he should move on a class, and give seven months to the same study. At the end of that second period,—in other words, two years and eight months after becoming a student,—he should learn the alphabet of his language! This might occupy him a month; another month would pass by before he was familiar with the combinations of letters, and could read simple words. Then for two years more he should study written documents; after which the much loved science, arithmetic, with which he began, should occupy him five months more (the last five of his course). One additional statement is needful to exhibit this grotesque scheme of study in its true light. It is this: the written documents above mentioned, which are the only variation on the monotonous practice of arithmetic inflicted on Hindoo boys, at the liveliest period of their existence, are procured from some government office—probably from that of inland revenue; or, in some cases, even from

the police court. And this is the sole nutriment afforded to minds naturally possessed of an intense longing after knowledge—this the only aid given to souls destined for immortality! Never, so far as our observation went, did a Hindoo teacher show any considerable measure of zeal in inculcating the tenets of his ancestral faith; and if boys were left to learn their religion from him, they would know scarcely anything of it when their course was completed. We must look to some other quarter for the real religious instructors of the Hindoo youth.

In our view, the three most potent teachers of Brahmanism are the mothers, the festivals, and the pilgrimages.

Take first the mothers. The female mind, in every country, and in every age, shows a natural proclivity towards religion. We do not believe that real conversion is a whit less difficult in the case of the one sex than in that of the other; to change the heart of either demands the gracious working of the Spirit of God, and nothing short of this will suffice. But a certain kind of religion, not passing the limits possible to the natural heart, is undoubtedly more common in woman than in man. Though, then, Brahmanism degrades the female part of the population, yet are they attached to it in no ordinary degree, and do what they can to support it and defend it against all assaults. The maternal affection which a Hindoo mother bears for her children, prompts her to instil into their opening minds what she believes to be the true faith. It is often said that Hindoo mothers are wanting in love for their offspring. So far as we have had opportunities of judging, this is a misconception. It is quite true that many eastern mothers will beat their children savagely at one time, and pet them at another; but the petting is so much in excess of the beating, that most Hindoo boys are what is familiarly designated as "spoiled." To infer from occasional acts of violence, prompted by ungoverned passion, that a Hindoo mother does not love her child, is to look simply at one series of facts, and ignore another series decidedly more important. Direct attention to both, and the natural explanation will be that the Hindoo mother, like orientals generally, is feeble and fickle in character. Sometimes she oscillates towards indulgence in immoderate anger, then again her heart swings like a pendulum to the side of foolish fondness, the latter on the whole being the extreme to which she is naturally prone. Again, though at first sight it might appear that the readiness with

which Hindoo mothers have at times sacrificed their offspring to please some sanguinary divinity proved great heartlessness on their part, yet may there not be another way of accounting for it? Religious emotion, the most potent influence in our nature, can for a time deaden the force of all other feelings, not excepting that of a mother for her child; and she may give it up to death, not because she loves it so little, but because she loves it so much. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousand of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7.) The person who speaks in these remarkable verses is manifestly prepared, if needful, to sacrifice his or her offspring, though prized above all the wealth of earth. And this is done not from heartlessness, but from the agonizing desire at any cost to propitiate an offended God. We believe that Hindoo mothers do fondly love their offspring, and almost as fondly love their faith. Let the two ideas be contemplated together, and what will be the natural inference? That a Hindoo mother will do her best to induce her children cordially to embrace the heathen creed, which she herself believes to be divine. Thus much of mothers.

We turn next to the influence exerted by festivals. We remember in our very youthful days the enthusiasm with which the approach of the annual vacation was welcomed in the grammar school, where, from weary month to weary month, nought but Latin was taught, till at length the two higher classes were reached, where the monotony was somewhat relieved by the study of a little Greek. For weeks beforehand, the advent of the holidays so much longed for was celebrated by the singing, in chorus, of a couplet, every note of which was rendered emphatic by the application of heavy Ainsworth's Dictionaries to the bench at which the reluctant pupils sat. Recalling such scenes, it did at first look passing strange to find certain Hindoo boys objecting to receive holidays, and instantly going off to other schools when these were given out. But the explanation of the apparent anomaly was soon obtained. They did not care for a vacation, once and for all; they preferred to take one in instalments, payable at brief intervals, and in the aggregate reaching a very considerable amount indeed. In other words, they liked to absent themselves whenever a festi-

val occurred, and make what mirth they could out of its observances. Suppose that instead of one Derby day in England there were several; and that sometimes as many as ten consecutive days of religious ceremonies coupled with amusement (the last of the ten, however, surpassing the rest in importance, it being "the last day, that great day of the feast") were to be placed as a temptation in the way of British boys, what would the result be? Why, they would gladly forbear to take advantage of the annual vacation, on condition of being permitted to absent themselves from school whenever a festival occurred. Now this is precisely what happens in India. Such revelry as that of the Derby day recurs at brief intervals, under the auspices of the most orthodox religious teachers; nay, it is deemed an act of impiety for one to hold himself aloof from what is going on. Poor human nature could not be expected to hold out against such seductions. Especially boyish nature is incapable of resisting the downward influence; and when so-called religious observances are but orgies thinly disguised, the faith which authorizes them acquires a fascination for all but the most serious minds. The festivals celebrated in India do vastly more than the heathen teachers to preserve the influence of the Brahmanic faith.

To this it is needful to add that, in one case at least, which annually fell under our observation, it was easy to discern a positive effort to make use of a festival as a means of instilling Brahmanism into young Hindoo minds. There was a festival called the Pola. When the annual season for holding it came round, all the bullocks in the city and its vicinity were collected together, and marched down the streets in procession; their bodies being decorated, and themselves regarded, on that, even more than on other days, as special objects of worship. The day after the Pola there was another festival. It, also, was devoted to the worship of bullocks; but it differed from its predecessor in this essential respect, that it was designed not for men, but for children, and that, in consequence, the bullocks adored were not the flesh and blood creatures the men had driven down the streets, but mere toys. Thus from very early youth a Hindoo boy, in that Central Indian region, where the writer laboured, became a worshipper of a bullock, or at least of the image of one, and thus he was prepared in due time to regard it as a mark of manhood that he put away the childish toy, and transferred his affections to the living animal itself. Here, then, there was, as stated at

the outset, a positive effort to use one of the festivals as a means of training young Hindoos to feel a heart-attachment to at least one part of the Hindoo faith.

The last potent influence we shall mention, is the pilgrimages. Their nature may be easily explained. Wherever it is supposed that a manifestation of the divine presence has taken place, there a sacred shrine is erected, and pilgrims are drawn together to it from every quarter. That spot at Luz, or Bethel, where Jacob saw a ladder connecting heaven and earth, used as a pathway for angels, and heard from Jehovah himself, standing at its top, those words of compassionate tenderness which removed so heavy a load from his spirit, would, had it existed in India, certainly have become a place of pilgrimage. We have often wondered that Sinai did not become such an object of attraction to the Jews as to make multitudes resort to it year by year. Probably the reason was, that as God had chosen Jerusalem as the place specially consecrated to his worship, He gave no encouragement to his people to journey to Sinai, lest it should prove sooner or later a rival shrine. The imaginary divinities of India are supposed to have given manifestations of their presence in not a few favoured spots, some on plains otherwise undistinguished, some in picturesque regions, such as in caves high up mountain sides, or among the eternal glaciers whence mighty rivers, destined to fertilize vast provinces, burst forth. All love to roam: with some it is even a passion: and it is with regret that even people of average enterprise give up thought of further travel when they feel their powers failing through the approach of old age. The vagrant propensity is strong in almost every youth. Thus Henry Mayhew in his "London Labour and the London Poor," shows that it is not the children of the most indigent that furnish recruits to the great nomad tribe, at war with our civilization, which is the perplexity of our poor-house guardians, nay even of Parliament itself. The recruits come from families some distance up in the social scale, and consist of individuals to whom settled industry is irksome, and a vagrant life charming to the last degree. "Tell me," I once said to a little boy, as a missionary party, including himself and me, was travelling through a part of India—"tell me, do you like best to be in papa's house or in papa's tent?" The answer was what might have been expected—"In papa's tent." Let the reader conceive the effect produced on the mind of

a boy, wearied out with the eternal arithmetic inflicted upon him at school in the absurd method formerly described, by the intimation that he is to constitute one of a company of pilgrims about to start for a distant shrine. As he mounts a pony, which will be hired for his use, if his father can afford it, a feeling of joyous freedom comes over his spirit; the scenes that daily present themselves are to him a perpetual feast; there is less asceticism among the travellers than might be expected in the case of religious devotees; and when his father, riding by his side, whispers that his ancestral faith strongly recommends pilgrimages to sacred places, the boy, who can appreciate the freedom, if not the piety, of the expedition, mentally exclaims—"Blessed be the religion that sanctions such plays as this!" The

pilgrimages, we repeat, most efficiently inculcate on Hindoo youth the tenets of the Brahman faith.

The threefold cord now described must be broken, strand by strand, before Hindooism can fall. That this may be done, it is necessary that female education in India shall be prosecuted with untiring zeal, till the mothers in Hindoo households shall exert their potent influence in support, not of idolatry, but of Christian truth. Efforts should also be put forth to obtain the attendance at school of as many native children as possible on the festival days. Finally, the Hindoo should be taught to make tours, not to visit places possessed of no peculiar sanctity above others, but to see the more striking aspects of nature, and obtain new proofs of the power, the wisdom, and the goodness of the everywhere present God.

JESUIT PROCEEDINGS IN BELGIUM.

On the 13th May, 1864, Benoit Debuck appeared before the Assize Court of Brussels, charged with writing a threatening letter to Father Bosaert, Provincial of the Order of Jesuits in Belgium, in which he demanded restitution of his share of the property of his uncle, who had made a large fortune in trade, and was supposed to have bequeathed it to the Jesuits under cover of the name of one Valentyn, a lawyer, the residuary legatee.

The *acte d'accusation* describes this Debuck in no flattering terms, and the great interest the trial excited is due rather to the part the Jesuits were expected to play in it, than to any sympathy for the defendant himself, who had passed about twenty-six years of his life at the hulks and in different prisons. In 1834, when only seventeen, Debuck was found guilty of stealing a silver crown from the statue of the Virgin in the church of St. Joseph, at Antwerp. In 1839 he was sent to prison for five years for theft, and in 1843 was condemned to six years' *travaux forces* for highway robbery; and it was while undergoing this sentence, which, for his attempted evasion, was increased to nine years, that he heard from Father Lhoir of the death of his rich uncle, who, it does not seem very extraordinary, had not mentioned his name in his will. Returning to Belgium in 1852, and failing to extract all he wanted from Father Lhoir, who had from time to time remitted various sums of money to him while at the hulks at Toulon, he

accused the Jesuits of having despoiled himself and his family in favour of their order; and one day produced a loaded pistol, of which he was fortunately prevented making use, though, according to his account, it was suicide, and not murder, he intended to commit. He was convicted, and committed to prison for ten years, on the expiration of which the Provincial of the Jesuits received the letter which gave rise to the present trial, but which he denies having written. The able advocates who conducted his defence endeavoured to explain away or palliate the deplorable antecedents of their client, and to show that he had been the victim of the carefully-matured plans of the Jesuits to obtain possession of the uncle's wealth. They represented Father Lhoir as a man of great ability, whose special department it was to look after the property of rich persons who could be brought under his influence. He was, they said, not only the confessor but also the factor and man of business of Deboey; and it was through him that Deboey communicated with his nephew. They laid great stress on the fact that Father Lhoir had been the only person in Belgium who knew of Debuck having been, under the name of Van Daele, a convict at Toulon; that he had induced him to send him a written confession in which all the circumstances were fully stated, and which, when Debuck was arrested for his alleged attempt on his life, he had not scrupled to communicate to

the police, without regard for its strictly confidential nature. In cross-examination he was asked, "Do you believe that a priest may reveal the secret of confession?" He answered, "No; never." "But if the confession is in writing?" "That is different." "If the writing states that the confession is made under the seal of secrecy is it not to be kept secret?" "*If the obligation is accepted.*"

Of the letter attributed to Deboey, the advocates had little to say beyond his denial of having written it. Their system of defence consisted in accusing the Jesuits of having brought this action against Debuck in order to get him sent to prison, and thus kept out of the way till they had realized the large property of which they had fraudulently and illegally obtained possession.

The jury, after consulting for twenty minutes, pronounced Debuck not guilty of threatening the life of the Provincial of the Jesuits; a verdict that was considered by the public, who had greedily devoured the reports of the trial, as virtually a verdict of guilty against the Jesuits.

No sooner was Debuck acquitted than his legal advisers commenced proceedings against the lawyer Valentyn, the residuary legatee, as having been substituted for the Jesuits. The trial, after endless delays, partly caused by the death of Valentyn, who had been literally worried out of his life by all the anxiety and trouble incident on this protracted litigation in respect of property in which it seems proved he had personally no interest, at last came on in December; and, after occupying several weekly sittings, the judges are now taking time to consider their judgment.

By a first will, made in 1838, Deboey left the bulk of his property to his nephew Van Alsenoy, then affiliated to the Jesuits, and now a priest of that order; his connection with whom seems to have rendered it advisable to make other arrangements, as the Society of Jesus, not having as a body any legal status in Belgium, is not allowed by law to possess or inherit property, though of course there are means of evading the letter of the law; and, as such is supposed in the present case to have been the secret intention of the testator, the evasion might have appeared too flagrant. In Deboey's second will, signed only five days before his death, Valentyn was named his residuary legatee. The object of those who conduct Debuck's case is to prove, (1st) that Valentyn was not on such terms of intimacy with Deboey as to account for his receiving so handsome a bequest. (2nd) That he did not himself benefit by

it, that he was connected with the Jesuits, and that his conduct was that of a man obeying instructions not set down in the will. (3rd) That the Jesuits must have received the proceeds of the property, as they undoubtedly did receive large sums during Deboey's lifetime, that they had gained his confidence, and that their subsequent proceedings afford presumptive evidence that they, and they only, were the real heirs. The will itself may be said to confirm this view; for, after reciting the legacies left to all the members of Deboey's family, except Debuck, who was supposed to be dead, it provided that should any of the legatees dispute any clause of the will, or bring an action against the residuary legatee, he would thereby forfeit all claim to his legacy.

Valentyn was thirty-two years younger than Deboey, and, although their friendship was represented as dating from 1818, his name is not mentioned in the first will. His own account of his connection with Deboey was rather confused. He first said he did not often see him; and then that he never wrote to him, because he frequently saw him; that he was chosen from the circumstance of his having been his lawyer, although he could not prove that he had ever acted for him, and his correspondence shows that he knew nothing of his affairs; moreover, the law does not allow of professional services being rewarded to the detriment of the natural heirs. When Deboey fell ill at his country house, the Jesuits immediately posted out to see him; but his friend Valentyn never went near him. However, after receiving a copy of the will, he did go to Antwerp, not to take leave of his friend, but to disturb the dying man with questions about the will, although it gave him full power as to its interpretation. After receiving these final instructions, he returned to Brussels, and never again attempted to see the man who had left him so large a fortune.

Valentyn denied his connection with the Jesuits, but it is proved that he was employed by them on several occasions. He was executor to a M. de Séville, and the legacies he paid in that capacity to two Jesuit priests were annulled by the Court of Brussels.

According to public report, confirmed by a clerk once in his employ, Deboey must have been possessed of several millions of francs. Duty was paid on a very much less sum, and Valentyn professed to having received, after paying the different legacies, only 120,000 francs; and even this he does not appear to have retained for his own benefit, for at his death he was found to be

a poor man, possessed only of a house heavily mortgaged, on which he had lately raised money at high interest. What had become of all Deboey's wealth? It was well known that during his lifetime he had given large sums to the Jesuits; and since his death they have been adding considerably to their establishments. Father Hessels, one of those who were always about Deboey, the son of poor parents at Breda, now owns landed property worth 260,000 francs. It seems extraordinary that Deboey's funded property, which at one time was so large, should have dwindled to nothing at his death. That Valentyn acted upon secret instructions seems evident from the acknowledged fact that large sums passed from Valentyn's hands to those of the nuns of Ghysegem, to whom he also made a fictitious sale of certain lands, stated in the deeds to have been paid for in cash, but for which he confessed he had in reality received no consideration. He attempted to sell the remainder of the property before the trial came on, and it was remarked that whenever he gave away any money he was always careful to take a receipt.

Of Deboey's connection with the Jesuits there can be no doubt. In 1839 he went to Rome,

accompanied by two Jesuits, and there, through their influence, obtained from the Pope the collar of the order of St. Gregory the Great, a distinction only conferred upon persons of eminence. The inscription on the monument erected by Valentyn to his memory records his liberalities to the Jesuits. They were always at his house, from which they systematically excluded his family, and even the Trappists, his former friends. They literally kept guard over him; during his last illness Father Grieten slept in a room next his, and the servants said the garden was black with Jesuits; there was even such a violent altercation between the Jesuits and the Trappists, who wanted to approach the dying man, that the servants ran away, exclaiming, in Flemish, "Der duivelen zyn in huis" (the devils are in the house). When all was over, they left the house, saying to the servants, "See, we are going away empty-handed; we are taking nothing away."

From the above it seems very clear into whose hands the money went. Whether Debuck will be able to recoup any part of it, is another question, which will depend upon the view the judges will take of the legal aspects of the case.

MISSION VOYAGING IN THE NEW HEBRIDES IN 1866.*

THE Dayspring, after undergoing the necessary repairs, left Sydney for the islands in the month of April. She had on board the Rev. S. M. Creagh, Mrs. Creagh and family, and a number of natives; These she had brought to Maré. She then visited the other islands of the Loyalty group, and reached Aneityum on the 30th of April. Two voyages were then made among the islands of the New Hebrides—the first to Erromanga and Faté, to visit the missionaries; the second to Aniwa, Tanna, and Fortuna, to visit the teachers. On all the islands the missionaries and teachers were alive and well, except on Faté, where a teacher's wife had died, and the teacher himself, whose health was suffering, had been removed to the missionary's station. The progress of the work was everywhere very encouraging. Messrs. Inglis and McCullagh accompanied the vessel on her second voyage to visit the teachers.

On the 2nd of June the Dayspring left Anei-

tyum for Melbourne, and called at Maré on her way thither, and took in a cargo of cocoanut fibre belonging to the mission, the contributions of the natives for missionary purposes. The object of this voyage was to meet and bring to these islands Dr. Geddie and the party of missionaries from Scotland; also Messrs. Paton and Copeland, and their families. While off the Australian coast the weather was such that the captain was obliged to put into Sydney till the storm was over. There they awaited the arrival of the party from Melbourne. The captain attempted to renew his voyage, but had to turn back. It appears, however, that it was very providential that the Dayspring did not proceed to Melbourne; otherwise, humanly speaking, she must have been wrecked in one of those destructive storms in which so many other vessels were lost.

On the 20th of August the Dayspring returned to Aneityum, having on board as passengers Mr. and Mrs. Paton and child, Mr. and Mrs. Copeland and child, Mr. and Mrs. Cosh, Mr. and Mrs.

* This narrative is taken from the *Christian Review*, published in Melbourne, Australia.

M'Nair, and Mr. Fraser and child. After a part of the lady passengers and the children were landed, the Dayspring proceeded to visit all the islands of the group as far north as Fatè, and brought to Aneityum Mr. and Mrs. Morrison and Mr. Gordon, that the annual meeting of the mission might be held on Aneityum on the arrival of the John Williams, in which Dr. and Mrs. Geddie, and Mr. and Mrs. Neilson followed from Sydney.

The John Williams arrived at Aneityum on the 5th September. A very untoward accident happened to the vessel as she was coming to anchor; the wind was blowing very strong, and the ship in coming round ran upon a coral patch, where she hung for three days; it was the top of high water when she struck. By this accident she sustained so much injury that it was found necessary for her to return forthwith to Sydney to receive the needful repairs. The Dayspring returned to Aneityum on the 11th of September. As the extent of the damage done to the John Williams could not be ascertained, and as she was leaking a good deal even while lying at anchor, a full meeting of the missionaries it was unanimously agreed that the Dayspring should accompany the John Williams to Sydney, to be present to render assistance in case of any emergency. It was felt to be a great sacrifice to give up the services of the Dayspring for such a voyage when so many missionaries were waiting to be located, and the season was so far advanced; but all such considerations were instantly waived on behalf of the interests of humanity and the more urgent claims of another mission.

The Dayspring was absent five weeks; the voyage up to Sydney occupied three weeks, as they met with head winds. We may remark, in passing, that the natives of Aneityum showed the utmost readiness to render every assistance in their power to save the John Williams. Although only recovering from a severe epidemic which had prostrated nearly the whole population, and cut off a large number, they evinced the utmost alacrity to assist in getting the vessel off the reef; they dived, they wrought at the pumps, and they unloaded cargo; and when it was resolved that the ship should go to Sydney, there was no lack of volunteers offering their services to pump her on the voyage; twenty-two were selected, and they wrought faithfully during the long and perilous three weeks till they reached Sydney. Captain Williams has not been backward in acknowledging his obligations to them. He looks

upon the John Williams now as, in a certain sense, the gift of the Aneityumese to the London Missionary Society. But for the prompt and energetic assistance which they rendered, the vessel could not have been got off the reef, and when got off, could not have been kept afloat. It is gratifying to us, and will be equally so, we are sure, to the supporters of the Dayspring and the mission, to see the Christian natives of the New Hebrides evince their appreciation of the blessings they have derived from Christianity in such a practical and praiseworthy manner. Had the accident happened to the vessel in any of the heathen islands of the group, she would to a certainty have become a complete wreck; no inducements could have brought the heathen natives to render the necessary assistance.

After the return of the Dayspring from Sydney, she made three voyages among the islands of the New Hebrides, to settle the newly-arrived brethren, and visit the various mission stations; two of these voyages extended as far as Fatè. We have had an unusual accession to our numbers this year—no fewer than six mission families; three of these have returned to the field, and three have arrived for the first time. They have been located as follow:—Mr. and Mrs. Geddie have resumed their old station on Aneityum; Mr. and Mrs. Copeland are settled on Fortuna; Mr. and Mrs. Paton on Aniwa; Mr. and Mrs. Cosh on Fatè; and Mr. and Mrs. M'Nair on Erromanga. Mr. and Mrs. Neilson are expected to be settled on the return of the Dayspring from the colonies. Mr. and Mrs. M'Cullagh have resigned their connection with the mission, chiefly on account of Mrs. M'Cullagh's health. The Presbyterian Church in Canada have engaged a missionary for this field, who is expected here next year.

The Dayspring has been very fully and very successfully employed during the past year, and has been of great service to the mission. In addition to the work already mentioned, she visited several new places on or to the north of Fatè, and sailed round the whole of that island. The vessel is admirably fitted for the work. Captain Fraser discharges his duties with great efficiency, while with the officers and the crew we continue to have much satisfaction.

The progress of the mission on the New Hebrides for the past year has been very satisfactory. The natives on all the islands have been quiet; there have been no outrages of any kind committed this year.* The newly-settled missionaries

* Since writing the above we have heard that the

all met with a good reception from the natives among whom they were placed, and the same remark applies to the newly-located teachers. We have more openings for teachers this year than we can supply. On Fatè the Gospel of Mark, printed in Sydney in the native language, has been put into the hands of the Christian converts, and has been received with unfeigned satisfaction. On Ancityum 2,000 copies of the Book of Psalms, printed in Nova Scotia under Dr. Geddie's care, and brought out by him, have been put into the hands of the natives, and are being read with great avidity and interest. Every year the field is becoming more and more open ; our great desire is to have force sufficient to enter in and possess the land.

There are two circumstances of a depressing character, to which we shall briefly advert, in connection with missions on this group. On Ancityum a severe epidemic prevailed for about four months, attacked a large proportion of the population, and caused about 300 deaths, and these mostly people in the prime of life. Near the close of the epidemic, H.M.S. Brisk, Captain Hope, made a visit to the New Hebrides. With the cordial sanction of Captain Hope, Dr. Smythie, the surgeon of the ship, spent a whole day, in company with one of the missionaries, examining a number of cases. He gave all the advice and assistance in his power, but he felt great difficulty in forming an accurate diagnosis of the disease. Some cases resembled diphtheria, others scarlatina, and others were quite *sui generis*. In all cases there was high fever ; sometimes the throat was severely affected, sometimes the head, and not unfrequently both, with various other symptoms. The disease, when fatal, ran its course very rapidly, generally from one to ten days ; but recovery was slow. A few months previously a similar epidemic passed over the island of Lifu, with which the French doctors were equally puzzled. So far as we know, it was not brought to the island by any vessel ; it did not appear to be infectious ; children entirely escaped it ; it was confined chiefly to those living on low alluvial lands covered with dense vegetation ; and it extended to no other island of the group. Since its disappearance, the public health has been unusually good. One very gratifying feature of Christian character among the natives was brought out prominently during the sickness. They were

remarkably attentive to the sick ; they ministered without ceasing both to their temporal and spiritual wants ; and we have reason to believe that a large number died in the faith of the Gospel.

The other circumstance of this. Within the last few years a number of small vessels, bearing a strong resemblance to slavers, are appearing among these islands. The cotton planters, especially in Fiji, are drawing their labour largely, if not chiefly, from this group. Small vessels are sent among these islands ; the natives are engaged for six or twelve months ; in the case of Fiji it is generally for five years. We do not know that force in any case has been resorted to ; but we have no hesitation in asserting that the ignorance and credulity of the poor natives are, to a large extent, taken advantage of. The natives, in most cases, know nothing either about where they are going, or how long they are to be away ; and when away, they are wholly in the power of their masters ; they can do nothing to enforce the terms of agreement, even if they had consented to them. It is difficult to ascertain the numbers taken away in those vessels, but our belief is that there are not fewer than a thousand natives, all strong, able-bodied men, in Fiji and other places, and the evil is likely to increase every year. We mention this to stimulate the friends of missions to renewed activity in their efforts to evangelize these islands. It is only Christianity that can save the natives from the many evils to which they are fast becoming a prey. From the islands, or parts of islands, where the natives are Christians, few or none have been taken away. On Ancityum all the natives are growing cotton on their own account, on their own lands. On Fatè they are about to follow the same course. In this way the resources of the islands and the energies of the natives are being developed, and a healthful and permanent commerce is being created. It is from the heathen, not the Christian, islands that the natives are being carried away into this state of modified slavery. Christianity is that principle which everywhere represses evil, conserves whatever is good, and quickens into healthful activity all the dormant energies of man.

Our work hitherto on this group has been largely preparatory. The unhealthy nature of the climate, the diversity of languages, the ferocious character of the inhabitants, the breaking up of the missions once and again on several of the islands, and other untoward circumstances, have rendered missionary operations on this

natives of Mela, on Fatè, or Sandwich Island, took a small vessel from New Caledonia, and killed four white men.

group very up-hill work. But, in addition to the great amount of preparatory work that has been accomplished, the actual results of missionary work are very considerable, and ought not to be lost sight of in estimating the claims of this field, and the importance of the services of the Day-spring. On Aneityum the whole population have been for several years professedly Christian, and one-third of them have been admitted into the fellowship of the Church. The whole of the New Testament, Genesis, Exodus, the Book of Psalms, and some other portions of the Old Testament are printed and in the hands of the natives. On Erromanga a church has been formed; the gospel of Luke and other books are printed and in daily use, and Christianity in several districts has taken a firm hold of the native mind. On Fatè there is also a Christian

church, and, as already stated, the gospel of Mark and also other books have been printed, and are being daily read. Both Fotuna and Aniwa are occupied by missionaries. On Tanna a great hold has been obtained among the people, and we hope to occupy it with missionaries next year. Both on Tanna and Fatè we have this year reoccupied old stations by the location of native teachers. We have had a large accession to our staff of missionaries this year, and we are making an appeal for ten more missionaries, to be sent out within the next five years—that is, at the rate of two missionaries every year. We have great hopes that this appeal will be responded to, and that by 1871 we shall number twenty missionaries in this group. Every new missionary in time makes room for other two.

MEDICAL MISSIONS IN THE PUNJAB.

OUR readers will peruse with much interest, the following paper by Dr. W. J. Elmslie, which he read at Amritsar, upon his return from his summer campaign in Kashmir, and before setting out for Chamba, where he has since been spending the cold season, in very important and encouraging Medical Mission labour.

A PLAN FOR FACILITATING THE FURTHER EXTENSION AND EMPLOYMENT OF MEDICAL MISSIONS IN THE PUNJAB.

(Read before the Conference of the Church Mission, held in Amritsar, in November, 1866; and also before the Punjab Medical Mission Society the same month.)

The whole subject of Medical Missions having been but recently discussed at the large Missionary Conference held at Lahore in 1863, it is presumable that the majority, if not all of those now present, are more or less intimately acquainted with the arguments in their favour and the leading facts in their history. Instead, therefore, of spending the short space of time allotted to me in needlessly, and I might almost say, profitlessly reiterating in your hearing, these arguments and history, permit me rather to give a practical turn to the subject in hand, by roughly and briefly laying before this conference, a plan for facilitating the further extension and employment of Medical Missions in this province.

There can be but one opinion as to the great

influence and power, either for good or bad, which the thoroughly-equipped physician and surgeon everywhere possesses, but more especially among barbarians and semi-civilized people. In the most recent works of Oriental travel, for example, those of Vambéry and Palgrave, the authors respectively tell us how considerably they were assisted and what advantage they reaped by the practice of even a little medicine, amongst the rude tribes through whose territories they travelled; and there issues scarcely a single report of missionary labours in which medicine has been but even scantily and imperfectly employed, without express testimony being borne to the great assistance and advantage accruing to the mission therefrom. If this holds true of medicine when practised by those whom knowledge and skill are of the meagrest and most deficient extent, how much more effective and helpful, humanly speaking, is medicine likely to prove when wielded by hands properly trained and skilled in its use, and moved by living burning love to our Divine Redeemer and to the perishing souls and suffering bodies of our fellow men? This being the case, it appears to me to be but the dictate of a wise policy, on the part of the Christian Church, besides being in perfect accordance with the faultless example of our adorable Saviour and the spirit of His matchless teaching, to incorporate medical missions in her evangelistic machinery.

The leading missionary societies of Great

Britain now appear fully to admit the peculiar fitness and desirableness of medical mission agency for some fields of evangelistic labour, and it seems highly probable that, were funds more abundant and labours more numerous than they are at present, or likely for some time to be, there would be scarcely a single large mission station, either in the Punjab or anywhere else in the East, without a medical missionary being attached thereto. Blessed be God! there is no lack of most inviting fields for missionary enterprise; but scarcity of funds and paucity of suitable agents are the two gigantic difficulties which our societies at home everywhere meet and have to contend with.

Hitherto the great majority of medical missionaries now labouring in Syria, Madagascar, India and China, and connected with the various evangelical missionary societies of England and Scotland, have been educated under the auspices of the Edinburgh Medical Missionary Society, which has done so much for this department of mission agency within the last twenty years. As, however, the pecuniary resources of this society are comparatively scanty, and as the number of available men at its disposal is small, there appears to be but little prospect of its being speedily able to supply the many demands of the Punjab.

It may interest this conference to know that, during the past year, I have been spoken to respecting a medical mission for no fewer than eight different stations in this extensive province, namely, those of Amritsar, Lahore, Mooltan, Peshwar, Goojrat, Kullu, Kangra, and Chamba, and so favourable do the Punjab Medical Mission Committee consider the opening in the last-mentioned place, that they have resolved, with the sanction of the Church Mission, to locate me there during the current cold season, when I am compelled to suspend my labours in Kashmir.

To obtain, at present, European medical missionaries for these numerous stations in the Punjab being all but hopeless, it behoves to look around and see whether or not we cannot, from the material which we already possess, supply, in a great measure at least, our wants in this respect. No one will even for a moment maintain, that a native agent is in all points equal to a European one; but everyone will readily admit that as to command of the vernacular and an intimate acquaintance with the manners and customs and modes of thought of the inhabitants of this colossal empire, the former is greatly superior to the latter. What, therefore, is lost in one way is gained in another; and while we are on no account to

slacken our efforts to import as many European agents as we can find and the means at our command will allow, it is manifestly wise and expedient on our part to do our very utmost to rear an efficient native medical mission agency.

Young though the different missions in the Punjab be, when compared with those of Bengal, Madras and Bombay, nevertheless, I am led to believe that, with comparative ease, a little band of students, in every way qualified as to head and heart, could be mustered from amongst them. Since my arrival in India, I have heard more than one experienced missionary complain of the considerable difficulty missionaries sometimes meet with in finding agreeable and suitable employment for their better-gifted and educated converts. If facilities were afforded to this class of native Christians to study medicine, with the view of devoting themselves to mission work in the capacity of doctors, it is highly probable that this difficulty would be greatly obviated, and much direct Christian power and influence would be utilized and retained within the pale of the church which, as things now are, is comparatively speaking lost to her; for I am given to understand that many of the young native Christians, of good parts, enter government employ as writers, &c., after quitting the higher mission schools and colleges, and thus, of course, their direct influence and help are, in a great measure at least, lost to the Church. This, we think, is more than she can at present afford. She requires to husband her resources, and turn them to the very best account. But further on this head, in all probability, and that at no very distant day, there will be lucrative and influential openings in the large and populous cities of the Punjab, for private native physicians and surgeons who have been educated by European teachers, as we find to be the case in the other large cities of the empire, for example, in Calcutta, Bombay, Madras, &c.; and it is unquestionably most desirable that these openings, when they do occur, be occupied by native Christian men, whose example and influence will be on the side of Christianity, and not by heathens, who will perpetuate and thicken the awful surrounding darkness.

With respect to the young medical missionary students, it is imperatively incumbent on the ordained missionaries in charge of the missions from which they are sent, to see well to it that they are really converted men, and have more or less a desire to serve their divine Saviour in direct mission work. Next to this all-important and

indispensable qualification, I think the medical mission students, before beginning their proper professional studies, should possess a competent knowledge of the English language and be well grounded in the Hindu and Mohammedan controversies; so that, when favourable opportunities present themselves to them in their intercourse with the people, they may be able, in a clear, quiet and affectionate manner, to give a reason for the faith that is in them, and to show the glaring errors and absurdities of Hinduism and the religion of the False Prophet. That they may do this efficiently, it is absolutely necessary for the students to be intimately acquainted with their Bibles.

But having found young men suitable, so far as we can judge, as to faith and mental attainments, the next question that forces itself upon our notice for consideration is,—How are we to give these young men such a medical education as will be likely to command the respect and patronage of their bigoted and adverse fellow-countrymen? At first sight, this is a question which it is not easy to answer. Medicine, both as a science and art, has of late years been so extended and developed in every branch, that we hold it to be now utterly impossible for one man, as formerly, to teach it efficiently and comprehensively. To do so now requires a staff of able teachers, an expensive apparatus, and more or less suitable accommodation, all of which would entail such an enormous amount of expense as would put it completely out of our power to possess an establishment solely and exclusively for medical mission purposes. But most fortunately for the feasibility of our scheme, such an establishment already exists, and we only require to avail ourselves of its advantages to procure from it all that we need and desire. In the Government Medical College, Lahore, with its experienced and Christian principal, Dr. Scriven, and his able colleagues, we possess a medical school in every way suited to our present purpose. So much regarding the medical mission students, and how they are to receive a medical education that will really fit them for the very responsible duties of their profession. But further: With whom are the medical mission students to reside during their stay in the capital and attendance at college? Who is to be their helper, counsellor and true friend when they are far away from those who had previously been all that to them; and who is to cherish the missionary spirit in them and to show them how to apply their medical and surgical knowledge to

the spread of the gospel? It appears to me, that no one is nearly so well qualified for this most important work as one who is himself performing the functions of the medical missionary. In addition to the discharge of this duty, the medical missionary would have ample time to carry on extensive medical mission work in Lahore. And, indeed, for the proper and complete training of the medical missionary students, it is unquestionably indispensable that he should do so. As some difficulty may be experienced, at least for some time, in finding a suitable agent for this most important post, and as the necessary funds for carrying out this part of the present plan may not be realizable just now, one of the American missionaries, resident in Lahore, might be requested to allow the students to live in his compound, and to take a friendly interest in them till a medical missionary arrive from home to assume the whole superintendence.

With reference to the extent of medical education which our students should receive, I am of opinion, that we should qualify them for becoming practitioners equal in attainments to the government assistant surgeons. And that we may get and retain the very best of the young men belonging to the respective missions of the Punjab, it is necessary, we think, to hold out to them adequate inducements as to status and salary. Unless we do so we are likely to get inferior men, and it is probable the whole scheme may prove a failure. It is to be hoped, however, that the Punjab Medical Mission Society, especially, will look to this point. I am very happy to be able to inform this conference that already some progress has been made in collecting funds to defray the necessary expenses of this scheme in its embryo beginnings. Dr. Henderson, one of the professors of the Lahore Medical College, undertook, at the commencement of last hot season, to collect as much money as would be sufficient for three scholarships of twelve rupees each a month, for one year. And I have little doubt that, if suitable young men come forward, we shall soon find ourselves in the possession of funds amply sufficient to defray the increased expenditure. From the little I know of the Punjab, I am fully convinced that our fellow-countrymen only require to have a really needful and feasible scheme presented to them to elicit their generous liberality.

Such, then, is a brief and rough outline of the scheme I had to propose to this conference respecting medical missions in this province; and I

trust, if it meet with the approval of those now present, we shall soon see at Lahore a little band of Christian young men preparing themselves for this comparatively new and important sphere of Christian usefulness.

Contributions to the various objects of the

Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Ormond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Mathieson & Co., 77, Lombard Street.

"IN GOD HAVE I PUT MY TRUST."

PSALM LVI. 4.

Not in an arm of flesh ; no mortal power,
How great soever be its might or sway,
Can cheer my soul when storms and tempests lower,
Or sin's deep, gloomy shadows roll away.

Just like the flower, all human might must fade,
Its strength decay and moulder into dust ;
From earth I turn, and humbly look for aid
To thee, O God, in whom I put my trust.

"Thou tellest all my wanderings," and my tears
Are treasured up by Thee, and every sigh
Comes up before Thee, while Thy love endears
And brings Thy cross with all its comforts nigh.

When weary, trembling, heart-distressed, and faint,
Thou bidd'st me to Thyself, the Refuge, flee ;
And since Thou oft hast listened to my plaint,
I put my trust, O God, alone in Thee.

In times when sorrow bowed my troubled soul,
When pain and sadness seemed my earthly share,
Thou, who canst make the wounded spirit whole,
Didst cheer my heart, didst listen to my prayer.

Through all the windings of the pilgrim road,
Where'er on hill or dale my feet have trod,
Hope pointed onward to heaven's bright abode,
And I have trusted still in Thee, O God !

In all my future journey be Thou near,
If e'er by suffering or by care oppressed ;
Let not my troubled heart give way to fear,
When like "a silent dove far off" from rest.

And glorify Thy holy name in me ;
In joy or sadness, happiness or woe,
Deal with me as it seemeth best to Thee ;
Thy will, not mine, be it my joy to know.

Thy mercies, oh ! remember, and Thy love ;
Look upon Him who dwelt in mortal flesh,
And send rich blessings from Thy throne above,
My fainting soul to raise each day afresh.

On Faith's strong pinions make me upward soar,
No longer bent or grovelling in the dust,
Until with saints I dwell for evermore,
And Thee the God in whom I put my trust.

American Paper.

INTELLIGENCE.

England.

(From our own Correspondent.)

A NUMBER of sermons have been delivered to working men in different London churches, in accordance with a suggestion thrown out at the recent conference. Dean Stanley said, in the course of his sermon at Westminster Abbey:—"There was a deep meaning in those words, 'The poor had the gospel preached to them.' The words meant that the doctrine Christ came to preach, unlike many systems, was so genuine that it went to the heart of the humblest and simplest of men; not that the teaching was unfitted to the most refined, for the most simple was that which was best adapted at once to the most educated and the least. If any class should appreciate the gospel, it should be the working class, the class of mechanics and artisans. To these, if to any, the Lord spake still. The world of the clergy and religious teachers might have been expected to turn from Him if any; for their ancestors, the chief priests, had conspired to put Him to death. The great wealthy religious world might have been expected to turn a deaf ear to his teachings, for it was against them that his strongest rebukes were directed. Statesmen, perhaps, might be excused from entering into the spirit of one so unearthly; but that working men should be found turning away from their Friend and hardly ever entering a place of worship, this surely could not have been expected." Dr. Hamilton, of Regent Square Presbyterian Church, delivered a very remarkable sermon, of which the following is an extract:—He said it was only honest to admit that many sermons were dull—that they cleared no confusion, established no truth, impressed no lesson—or the theme was remote from all actual uses. And they were rendered still more remote and non-real by the use of technical terms and conventional phrases. The beautiful emblems of the bible could never become obsolete, but it was well that fresh ones should be added, so that persons who seldom saw a fig-tree or a fishery, but who had lived amidst telegraphs and tunnels, might not become wholly secularized, but have a good thought now and

then suggested by their new and non-biblical surroundings. He further said that an erroneous impression of the spirit of Christianity was sometimes conveyed by the tone of its preachers; and his last point was, that there was not now the sympathy between ministers and people which once existed. Speaking of the friendly footing on which the labouring classes used to stand with ministers in Scotland a hundred years ago, he said—"All this is wellnigh lost. Few ministers would care to entertain such guests, and few such guests can now be found. The working classes grow up remote from the wealthier classes, and their ideas, pursuits, sympathies, are peculiar to their own order, and all lie within themselves. A scholar or a gentleman steps in and gives them a lecture or an entertainment, nay, speechifies about the dignity of labour and the rights of industry, and they are pleased; they applaud and are grateful, but after all they are not congenial; they are not near him; although a friendly visitor, he is an alien—porcelain patronising common clay, a Barberini vase conscious of its classic pattern amid surrounding pigs and pipkins."

A movement is in progress for the suppression of the Sunday Liquor Traffic—happily suppressed years ago in Scotland. A very influential requisition having been got up to the Lord Mayor on the subject, he presided at a meeting in the Mansion House, at which many well-known ministers of different denominations were present. Archbishop Manning spoke with much good sense. In the course of his speech, he said:—"The temptations to drunkenness are multiplied by unwise legislation. I will be bold to affirm, as before, that for thirty years past the wisdom of our legislators has gone astray. Thirty years ago, they departed from the footsteps of their ancestors by introducing the principle of free-trade in drink. Free-trade in cotton and bread I can understand: better clothed, better fed, and better taught if you will, but free-trade in drink is contrary to the principles of sound legislation—contrary to the principles of true economy—contrary to external morality. Whenever Parliament has introduced relaxation in the distillation of spirits, in the price of beer, drunk-

eness has increased." The meeting was addressed by the Rev. Newman Hall and others, and a form of petition to Parliament was agreed upon, which has already received very numerous signatures. It is high time that the whole question of the licensing of public-houses, the number of which is a disgrace to the country, should be revised; but to this movement especially every sincere friend of religion should give his hearty support.

A conference of those interested in the extension of the female diaconate was held recently at Ely House, Dover Street, under the presidency of the Bishop of Ely. The Bishop of Ely said that he felt the greatest interest in the extension of the female diaconate, having written a pamphlet on the subject fourteen years ago, hoping that it would be considered by Convocation. He noticed that in the early Church the organized work of women was most beneficially employed, and concluded by hoping that by means of wise measures the ministrations of women might be restored to the Church. Mr. Dale defined the deaconess to be a woman holding the bishop's commission, which in the diocese of London runs thus:—"I authorise A. B. to act as a deaconess within my diocese when called upon to do so by the parochial clergy." The Rev. Dr. Howson described the progress towards deaconess institutions in the diocese of Chester, Ely, and Norwich, alluding to a corresponding movement in the Episcopal Church in America.

The seventh annual meeting of the supporters of the midnight meeting movement in London, was recently held. The report stated that twenty-eight meetings had been held under the auspices of the association during the past year. Two thousand unfortunate women had attended, of whom 411 had been rescued from their sinful way of life. The estimated number of prostitutes in London was about 40,000; and it was a source of grateful consideration that through the various Christian agencies now at work about 1,000 were rescued yearly from their evil ways. In the annual statement of the London Female Preventive and Reformatory Institution in Easton-road, it was reported that 559 had been received into the institution, and of these 232 had been placed in situations, and 69 restored to their friends. The total number of cases reclaimed from 1857 to 1866 had been 2,165, while the admissions amounted to 4,540. It was worthy especial remark that a large proportion of those who came under the notice of the promoters were orphans, either entire or partial.

Mr. Varley, whose labours in the neighbourhood of Notting-hill are so well known, is now holding evening services at Exeter Hall. As many of our London readers, says the *Christian Times*, are aware, he preaches usually in the Free Tabernacle, Notting-hill, without any other recompense than the luxury of doing good. Professionally speaking he is a butcher, and not a minister; but many will have occasion to bless God that he has felt it his duty to preach the Gospel. He has taken Exeter Hall in the hope of attracting a larger audience of the working-classes than he could gather in his own place, and that he might do his part in appealing to the masses of the metropolis who attend no place of worship. As far as the experiment has yet been tried, Mr. Varley has every reason to be satisfied with its success, as the attendance has continued to increase. Last Sunday evening the hall was well filled; and it was pleasing to notice a goodly number of Mr. Varley's own confraternity present, thus showing that they would not only display his bills in their shops and windows, but come and give him a helping hand in the service itself. The service was of the simplest, but at the same time of a most impressive character. The devotional part of it lasted for about an hour, and was sufficiently varied to be interesting to different classes of hearers. Mr. Varley's voice is clear, strong, and musical, and, without any effort, its tones completely fill the building, so that those in its far end can hear just as well as those upon the platform. In prayer he was extremely earnest, especially when he prayed for those in mature years who had not yielded themselves to Christ.

The following graphic account of the singing in Mr. Spurgeon's Tabernacle, appears in an American journal:—

The hymn was read entirely through, and each verse was read before it was sung. The singing was started—not led—by a person who stood beside Mr. Spurgeon. I welcomed the familiar notes of *Old Hundred*, and for the first time for several months, essayed to join in singing it. But I was surprised into silence by the manner in which the audience took possession of the tune. The most powerful organ, if there had been any thing of the kind used, could not have led them. The second hymn was announced to be, *Jesus, Lover of my Soul*. The preacher said, "Let us sing this precious hymn softly to the tune of *Pleyel's Hymn*." When the first verse had been sung, and after he had read the second, he said, "Sing it softly!" With a countenance uplifted

and beaming with fervour, his book in both hands, keeping time involuntarily to the music, he sang with the congregation. When he had read the third verse, he said, "You do not sing it softly enough!" They sang it softly. It was as though some hand had dammed up the waters of the Falls of Niagara, leaving a thin sheet to creep through between two fingers and make soft, sweet music in its great lap and plunge into the great basin below. Then when he read the fourth verse, he said, "Now if we feel this we will sing it with all our souls. Let us sing it with all our might;" and the great congregation burst into song. It was as though the Great Hand had been suddenly uplifted, and the gathered waters were rushing on their united way in awful grandeur.

I have heard the members of the General Assembly of the Presbyterian Church, with a great company of their wives, and daughters, and friends, sing *Old Hundred* with a fervour that thrilled me. I have heard oratorios rendered in Exeter Hall by a thousand selected voices, five hundred instruments, and a great organ; I have heard operas rendered in the Imperial Opera House of the French Emperor by a great number of the best vocalists and musicians that could be found in Europe, but I have never heard music so pathetic, grand and soul-stirring as that made by those who worshipped with me in the Metrolifan Tabernacle. I was too much carried away to take part in it myself. Mr. Spurgeon always uses those "precious hymns" and the old loved tunes.

Scotland.

(From our own Correspondent.)

THE Scottish Evangelistic Association pursues its work with great success. From its interesting published statement, we gather the following:—"At no time since the commencement of this Association's operations has the number of agents employed in holding meetings been so great, nor the work of awakening and actual conversion to God so deep and wide-spread, as during the past year. Few beyond those who have actually been engaged in holding meetings throughout the country, and have become acquainted with the actual work going on, will be prepared for tidings of such a gracious and wide-spread Revival as is now manifest throughout Scotland. In the words of a minister who has just written the Secretary,—"Quiet, deep, and wide. It is the Lord's doing, and wondrous in our eyes. May he make you

and your fellow-labourers the means of abundant blessing to the many anxious ones here.' Repeated and pressing requests for special and continued meetings and assistance, where a work of grace had begun or was in progress, were responded to by sending agents of the Association, and such other assistance from the General Committee and other friends of the cause, as could be procured at the time. In so doing, our aim has been, in as far as possible, to carry out the leading principle of the Association, by 'co-operating with the ministers of the several localities with the view of strengthening the churches that exist' there, and practically endeavouring to show that there may be hearty and efficient co-operation in such a good work without any compromise of those minor differences which distinguish the followers of the Saviour."

The Statement* which we would commend to our readers, gives interesting details from all parts of the country of the progress of the work of grace.

At the recent meeting of the Free Church Commission, Dr. Buchanan reported on behalf of the Sustentation Fund Committee, that the contributions for the nine months ending 15th February this year amounted to £85,013, whilst last year the contributions amounted to £84,645, being an increase of £437 this year. The associations this year had produced £82,288, while last year during the same period the amount was £81,178, showing an increase from the congregational contributions of £1,110. The equal dividend fund for the year was £75,348, as compared with £75,139 last year, being an increase of £208.

Dr. Robert Lee's persistence in the use of a written form of prayer, has been met by a prohibition of the Edinburgh Presbytery, of which he is a member. He has appealed to the Synod of Lothian and Tweeddale, and the matter will come before the General Assembly. If the practice is condemned there, as expected, he will, it is believed, carry his case to the law courts.

Dr. Guthrie recently spoke at his native town, Brechin, in favour of penny readings as a popular amusement:—"I advise all to come to the penny readings, though they should pay sixpence, rather than go to the public-house on a Saturday night. And since these penny readings are calculated to wean people from drinking habits by bringing them here, I say that, as a minister of the Gospel, as a preacher of Jesus Christ, as one that seeks to save

* Published at the Office, 5, St. Andrew Square, Edinburgh.

the souls of men, and as one who would do good to my fellow-creatures both for time and eternity, standing on this platform, to preside at a penny reading, I hold myself in a place befitting me as a minister of the glorious Gospel of Jesus Christ. I am not against innocent amusements. Very far from it; and if people say, 'This amusement will do very well for us, but it will not do for you; it is very well for the members of the Church, but not for the minister,' I deny that *in toto*, which means entirely. I say there is no man or woman here who should resort to amusements where his minister could not go. Every man is bound to be as holy as a minister; and I would lay down these two propositions—people should not go where the minister cannot go, and the minister should not absent himself from amusements which other people can engage in.

Ireland.

(From our own Correspondent.)

THE Lenten pastorals of the Romish prelates contain the usual admonitions, and imply a gradual relaxation of the austerities of the season. "In the early age of the Church," Cardinal Cullen says, "Lent was observed with great vigour. Flesh meat was strictly prohibited; no food was used except of the plainest sort; and no meal was taken, except on Sundays, until evening. This rigorous system is still maintained in many of the Oriental churches. With us the strictness of the law of fasting has been gradually mitigated by the church, which, acting like a tender mother, has taken the weakness and infirmity of her children into consideration, and exempted them from a burden which they were no longer able to bear."

This prelate also condemns Fenianism with a vigorous sagacity, marred only by the qualification that it is rather run down as absurd and illegal than denounced as disloyal. He is very careful also to quote from previous addresses proof that for years past he has been warning against this conspiracy, and that, in common with his brother prelates, he not only has done his best to stop it, but that the little hold it has is owing to his exertions. His just commendation of the measures of the government comes with much more force from one who seldom writes without a grumble, and is likely to produce a good effect on the less restless and ill-disposed members of his flock.

"The unfortunate poor men who have been led

astray by their enemies, have suffered severely for their folly; but they must admit that their sufferings would have been much greater were it not that our rulers have acted with great lenity and moderation, and that the police and others actively employed in preserving the public peace seem to have been animated with a most praiseworthy spirit of humanity in all their proceedings. May God inspire all in authority to continue to act in this way! May all their undertakings be guided by a spirit, not of hatred or vengeance, but of Christian charity! Kindness is always felt and appreciated by the warm-hearted people of Ireland, and produces a great impression even on those who would be but little moved by the terrors of the law."

Indeed, since clothed with his scarlet dignity, Dr. Cullen has shown himself clothed with more charity than he was wont to wear. At the Lord Mayor's dinner, while making the most of "the denomination with which he was connected," and how it "had, within the last thirty years, done miracles of charity and prodigies in the erection of churches, splendid schools, colleges, and alms-houses, widows' houses and hospitals, for the alleviation of all the miseries with which the members of the human race were afflicted," he referred to "the assistance which had been given by both Protestants and Catholics to prevent the spread of the cholera, and to what had been done by the clergyman and dignitaries of the Protestant and Catholic churches, and by the laymen of all churches, in the administration of the funds collected in the name of the late distress, and the manner of the administration could not be found fault with, even by the most censorious." In another week he might have noticed their co-operation, for they have gone heartily hand in hand in their effort to close the public-houses on Sundays, a measure which, to judge from the unusual large and influential public meetings held through the country, would be extremely popular.

A deputation from a committee of the Presbyterian Church has waited on Lord Derby to ask for an increase of the government grant to Presbyterian clergymen. It is sought to raise this grant from £69 to £100, which would involve an addition to the estimates of £18,000 a-year.

The ritualistic controversy has lost some of its keenness and alarm. In a sermon preached in one of the churches which tendencies to ritualism have rendered notorious, Archbishop Trench dwelt on the relation of forms to worship and the spiritual life, and, while pleading for vessels to

hold the wine of devotion, he insists that "entirely lawful concessions to this just craving of the human heart may be turned into occasions of mischief. Over and over again God had occasion to cast a slight on His own temple worship, its gifts and its sacrifices, when they had become means not any longer, but ends to His people; not helps to bring them into His presence, but substitutes for the presence. And if that which was a Divine appointment was itself thus liable to abuse, how much more that which is of man's devising!"

The following are the subjects for the clerical Morning Meetings:—

Tuesday, April 9.—Spiritual men alone fitted for the Christian ministry. By what means their number in it may be increased.

Wednesday, April 10.—The Pastoral Visitation, of the Whole and the Sick, the Rich and the Poor.

Thursday, April 11.—The Present Dangers and Future Prospects and Church of God upon the Earth.

Friday, April 12.—Church Missionary Address. By the Bishop of Carlisle.

France.

(From our own Correspondent.)

THE arousing of the nations from their long torpor, their starting into conscious life after the sleep of ages, is hailed as glorious progress by our liberal press, progress towards the grand consummation, the advent of universal democracy. The crusade against ignorance is also pushed on to the utmost; and while clerical schools and clerical influence are denounced and shown up with (too often deserved) contempt, there flows underneath a current of anti-Christianity, which threatens to engulf all. The Imperial "crowning of the edifice," i.e. giving the last stamp of liberty to the Constitution, is but a trifle longer tether; neither liberty of meeting without previous authorisation nor liberty of the press is granted, but a few modifications made in the laws, slightly to ease the public; the same with regard to elementary instruction, and the rules of the parliament discussions. The grand full flow of liberty is not, and cannot be, co-existent with a constantly lowering scale of principle, for such is the universally attested fact, the whole tone of society is rapidly going down. The Archbishop of Paris has taken up the theme of the Bishop of Orleans,

and shown up the awful demoralization set by all, and of which the *Revue Chrétienne* says:—"A few years more of this practical materialism, this disdain of all that is great, this forgetfulness of what is invisible and eternal, and what would become of our noble and generous country?" While the classes who should direct public opinion give themselves up to carelessness, others do not sleep. *They* sleep not, those workmen who have of late organized themselves into a vast European association, having its annual congress, its executive commission, working out the materialistic regeneration of the country upon the basis of Proudhon's atheism." The second congress is to be held this year, in September, at Lausanne. *They* sleep not, the infatigable romance writers, filtering out their distilled poison of all religious principle, of all moral ties, sending it out daily in the papers through the length and breadth of the land. *They* sleep not, the sowers of tares in all ranks, in schools, in lectures, in books, in pictures, in journals. But *men* sleep, *Christians* sleep, and darkness thickens; and "if the light that is in thee be darkness, how great is that darkness." Involuntarily one cries with one of old,—

Oh that my prayers! mine alas!

Oh! that some angel might a trumpet sound;

At which the Church, falling upon her face,

Should cry so loud, until the trump were drown'd,

And by that cry, of her dear Lord obtain

That *her* sweet sap might come again!

Young collegians, certain Protestant pastors, the Jews, Garibaldi, the most unexpected names and classes are found among the subscribers to, and abettors of, the scheme to erect a statue to Voltaire. It is distinctly understood and proclaimed to be an anti-clerical protest of the whole world,—and subscriptions come in from America and England, as well as from other nations,—an "homage to the Revolution which commenced and prepared our emancipation from thralldom. The humanitarian, political, and social work to which our fathers of 1789 gave their life, is not ended; the reaction against which they exhausted their courageous efforts is yet standing, it surrounds us, it coils about us in all the circumstances of our life, even penetrating into the intimacy of the domestic circle. Let us struggle with energy, and protest by raising a statue to the most ardent, the most indefatigable enemy of every superstition and every prejudice; the adversary of that faction which seeks to domineer by fanaticism, building convents with its untold wealth to conceal young

Mortaras, which dreams of, and urges on, odious projects, which gives the title of *August* to the tribunal of the Inquisition. Our aim is to give to the people the *image* of the precursor of the French Revolution, of the Apostle who cast into society, as a fertilizing seed, those principles of 1789 which are the *new Gospel* of civilized nations."

Let no one cast aside these facts as of little weight. The *old papal spirit* re-quickened, so rapidly spreading in England, and, through her, to a vast multitude all the world over, the *spirit of sceptical anti-Christianity* gathering forces in France, and, through France, permeating all nations, and the *spirit of Cæsarism-democracy* ever rising like a flood from beneath, while fomented from above, these would seem the spirits by which the adversary of mankind is marshalling his armies. And against these it behoves us to make a stand.

It is with heartfelt gladness that we find the glorious subject of the future brought before the Free Church Conference, on February 27th, at Marsillargues (Herault), in a vigorous and practical lecture on the "Appearing and Kingdom of our Lord," by G. A. Krüger. We trust it will be a beginning of better things, of more solid faith, more vivid hope, more active work for souls. The next day was devoted to hearing M. Turquand on the variations in the organization of the churches in the Apostolic age; the conclusion of which was that the Church should be free from all State connection, and that the Free Churches are, in France, those which answer the best to the idea of a Church. M. Boubila gave a most edifying account of the awakening in the Arriège, of which your readers have already been made acquainted. After other exhortations, the Lord's Supper closed this very interesting conference.

Let it not be thought that nothing is done to stem the torrent of evil. Education is called for loudly by all parties. The map of ignorance, published by the Minister of Public Instruction, has stirred up many to lighten the dark shade which covers their department, by opening adult schools and evening classes, organizing lectures, and removing pecuniary obstacles to children being taught. It is said with truth that this map is also a map of Protestantism; inasmuch as the shade grows lighter wherever Protestants form a large portion of the population, and is the darkest where there are none.

M. F. Monnier has just brought out a valuable treatise on the state of public instruction in Germany, in which he shows, by documentary

evidence of the highest interest, the immense influence of the Reformation, and of Luther personally, in creating schools and popular means of instruction. But what are we to set before these readers and learners? If it is mere worldly lore, or simple morality, we shall be cultivating the crab-tree, and bitter fruit will be the result,—yea, the multiplication of it. Here, again, should the cry go forth, *awake!* to Christians, indeed, to spread the Gospel, which alone can change man's nature, and make education a blessing.

The Lord has inclined the heart of some to take advantage of the opportunity afforded by the *Exposition Universelle*. Most of those who will enter the *great gate* will be attracted by the handsome kiosk on the right, surrounded by flags from various nations, and from whence separate Gospels will be freely given, in ten languages, by as many brethren, each of a different nationality, and from whence the Bible Society of France will sell the Scriptures to all who wish to buy. All who arrive by the *railway* must pass by the smaller kiosk, in which a press, moved by a small and elegant gas machine, will print off suitable sheets, pictorial and others, to be offered as *souvenirs* to visitors, each publication containing the full free Gospel. One of the small books for distribution, "Not happy! Why not?" has been prepared by the English Monthly Tract Society, in five languages, for this purpose. Opposite another of the thoroughfares, the Tract Societies of London and Paris will unite to spread broadcast their precious seed, while the Missionary Museum will speak to the eye of gods in captivity, and victories won in the name of Jesus, —without the use of the deadly weapons exhibited by the English immediately opposite, alas!—and the conference hall will resound with prayer and praise, and the voice of inviting mercy. Opposite the International Club the great British and Foreign Bible Society shows its open treasures, and the Hebrew antiquities proclaim love and goodwill to Israel.

During the many weeks which have preceded the opening, experienced Evangelists have circulated thousands of tracts and gospels among the motley throng of workmen and visitors, the policemen on duty frequently running to get their share. The fact of preparations being made for the nightly reception of 6,000 or more of the best workmen and artificers of France, who are to come up by subscription, spend the day, and make room for others, gives an immense importance to these distributions of good books.

Yet but *very* few, beyond those immediately engaged in the work, know or are interested in it. May the Lord stir us all up. We look much to brethren in England for prayer in our behalf.

The Young Men's Christian Union had an interesting gathering in Poitou lately, at which the spreading of the Gospel, by means of tracts and popular publications, was much advocated, and has been acted upon. Interesting conferences are being publicly given in Paris and Bordeaux through the unions; in Paris, Dr. Ed. de Presensé lectured on Celsus and Origen, other well-known Christians carry on this work during the winter and spring. Conferences for working men are also held.

Systematic benevolence is gaining ground; the low state of funds in many societies renders it urgent to enlighten Christians on this head, and articles and several small publications are put forth.

A missionary was consecrated last Sunday at the Oratoire.

During the year 1866, seventeen new Protestant places of worship were opened in France.

The venerable pastor, President of the Paris Consistory of the Reformed Church, entered into his rest on the 11th March, at the age of eighty-six, after a ministry of more than sixty years. He was born in Locle (Neuchâtel), studied at Lausanne, and was ordained in 1805. After having been pastor at Nîmes, from 1808 to 1836, he succeeded J. Monod in Paris. His was a long, faithful, and nobly filled-up life.

Switzerland.

(From a Special Correspondent.)

SPANISH STUDENTS IN CANTON DE VAUD.

THE work of preparing future Evangelists for Spain, undertaken by our brethren of the Free Church in the Canton de Vaud, and in which Christians in this country have shown some active interest, has experienced during the past year many of the usual changes and chances of this mortal life. Two of the most zealous labourers in the field have been removed by death. Don Manuel Matamoros, worn out by suffering and ceaseless activity, entered into his rest on the 31st of July. Although failing health had obliged him to give up his studies and seek a warmer climate during the winter, it was from Lausanne—the place which had become so dear to him—that the exile passed away to a better country and

to his eternal home, leaving an edifying example of energy and devotion in the cause of Christ to his young countrymen, and to the numerous friends who deplore his early death.

Since then a trial scarcely less severe has befallen the Spanish students in the sudden loss of their faithful friend and father, Pastor Louis Bridel, who was cut off in the midst of life and usefulness, after a few days' illness; but, as one of the converts from Romanism in Spain writes on this sad subject, "The great Labourer is still there; let us rather think of his strength than our weakness, that we may be consoled instead of discouraged under these sore trials." The President of the Spanish Committee at Lausanne, in his report just published, also remarks, "If in spite of this two-fold loss, we have the courage to persevere in our work, it is because we know who has given it us to do; and that, after all, no individual son of man is absolutely indispensable to the work of the Lord. Indeed, do we not often see our heavenly Father deal with associations for the advancement of his kingdom in the same manner as he deals with his children, by making them pass through the purifying furnace, before setting upon them the seal of his adoption?"

Other changes, although not equally painful, have also somewhat interrupted the work. M. Aimé Humbert having been appointed Rector of the Academy at Neuchâtel, has relinquished the directorship of the Séminaire Espagnol at Lausanne, a charge which he and his excellent wife have fulfilled with so much Christian wisdom and kindness. They bequeath the benefits of their experience to their successors, Pastor and Madame Cottier, who are particularly well adapted to superintend these young students. Monsieur C. is disabled by the state of his health from pulpit ministrations, and will therefore be at liberty to give all his time and attention to this important work; while he and his wife (the daughter of the esteemed and well-known Pastor Audebez of Paris) are likely to exercise a truly beneficial influence on the hearts and minds of those entrusted to their care.

The number of students, which was ten during the year now past, is for the present reduced to six, and even of these one is just now with a pastor in the neighbourhood of Lausanne, the committee feeling some doubts as to his vocation for the ministry. The youngest of the pupils was sent back to Spain in October last; his health suffered away from his own sunny skies, and he showed no special aptitude for study, so that his

father thought it desirable he should return home, at any rate for a time ; but he has not abandoned the idea of a fresh attempt at some future period. The younger brother of Matamoros, whose deafness prevented his deriving benefit from the college lectures, has been prepared to gain his livelihood in a manner which will at the same time render him useful to the cause of the gospel in his own country, and has already entered on his labours ; while two others, who are more fitted to evangelize as schoolmasters than as pastors, have been transferred, one to a training institution in France, and another to a Swiss pastor at Aigle, who is able to devote a great deal of time to his instruction. It is hoped in the course of a few months he may return to Spain, where he has already exercised the office of schoolmaster.

This thinning of the ranks for a season is no cause for discouragement. The vacancies are likely to be soon filled up again, and a promising little band remains, as the yearly college examinations abundantly testify. Our dear Swiss brethren bring the right spirit to the work, and do not expect "precious fruit" without faith, love, and long patient waiting ; but they know the promise of the Lord that the harvest is sure. "In due season we shall reap if we faint not." They greatly desire the work should be real and solid ; and feeling assured the strength of the Lord's army does not lie in numbers, but that it is only weakened by those who do not possess the necessary courage and devotion, they are determined to retain none but such as seem truly called by the Spirit of God, and are likely to prove his faithful soldiers and servants to the end.

Surely Christians among us cannot fail to sympathise with our brethren in the Canton de Vaud. They have felt cheered and encouraged by our prayers and efforts on their behalf during the past year, and earnestly entreat us not to be weary in this good cause. There is much need of continued and increasing help, as their expenses in 1866 exceeded their receipts by 3,000 francs ; and although a balance from 1865 happily supplied the deficiency, a very small sum remains in hand to commence the present year. They endeavoured to reduce the expenditure as much as possible, but unlooked-for circumstances make occasional extra demands on their treasury, and the work is likely before long to be considerably extended. Let us join with these devoted Christians heart and hand, and especially in the prayer of their report, that God may be with them and with those dear young

Spaniards who are giving themselves up to his service. May He pour out upon them abundantly his spirit of faith and love, of zeal and self-denial, and by sanctifying their studies, and giving them a quick understanding of his word, prepare them for the work to which they are called, while at the same time preparing the field for their future labours. Such a prayer, if offered in sincerity, will lead us to "arise and be doing," when surely "the Lord will be with us" also.

Germany.

(From our own Correspondent.)

THE first item of news this month is one that I have special satisfaction in communicating ; it is, namely, that his Majesty the King of Prussia has been pleased to give a donation of £100 towards building the new Bible House in London : this is in addition to his regular subscription of £25 per annum. This right royal act is in recognition of what the British and Foreign Bible Society has done for many years towards circulating the Word of God amongst the Prussian troops. I have every reason for believing that though the subject was brought to the King's notice by one of the most eminent theologians and preachers of Berlin, or indeed Germany, his Majesty needed no great persuasion to the performance of the generous act. At a time like this, it is well that Christians in England should note such deeds. King William has herein carried out the tradition of the Hohenzollern family, which has always been marked by a large-hearted adherence and generous readiness to help on the cause of Evangelical truth wherever it has been advocated. And in whatever else the present King may come short, I am assured that representations on behalf of any sound Christian cause always find a willing ear and open hand.

I shall now take this opportunity of directing the attention of your readers to one or two points of the last report of the "Central Committee for Home Missions in Germany." And as some of your readers may not be quite familiar with this Central Committee, I will just preface a few words of explanation. This Committee was constituted some eighteen years ago in connection with the *Kirchentag*, or as one may translate it, the Free Convocation of the Protestant Churches of Germany, for a threefold specific purpose :—1. To further and foster already existing institutions and efforts bearing on home missions, and to

bring them into association with each other :—

2. To stir up to the establishment of new institutions and commencement of new activities :—
3. To undertake similar work itself. Hitherto, I believe, the first two objects have more realized than the third : probably, nay certainly, rather from lack of money than from lack of will. This Committee has its seat in Hamburg and Berlin ; its members, amongst whom are some of the most eminent men of Germany, or of the world, as for example,—Dr. von Bethman Hollweg, Dr. von Mühler, Christian statesmen ; Professor Dörner, the author of the “Christology ;” Dr. Wichern, Christian philanthropist, and organizer ; General Superintendent, Dr. Hoffmann, and others—the cream of German Protestantism—are about eighteen in number ; it employs one secretary and two travelling preachers ; and its yearly income is about 10,000 thalers, or £1,500 : according to our standard a very small amount. It is wonderful, however, how much is effected with this small sum. The efforts of the Committee have been directed during the past year mainly to the following objects :—1. Preachers have been employed to devote their attention to the *Hollandsgänger*, as they are termed, that is, Germans who go over into Holland, as the Irish come over into England during the summer months, to work as turf diggers, navvies, brick-makers, and harvestmen. These men were heretofore almost totally neglected, and, owing to the temptations to which they were exposed, were falling into a state of brutishness. Last year four missionaries were employed for several months in this kind of work. 2. The harvest men, women, and children of Brandenburg. Every year thousands of men, women, and children, leave their homes in Brandenburg to go to other parts of Prussia—as, for example, Saxony, Posen, Pomerania ; or of Germany, as, for example, Mecklenburg ; or to other countries, as, for example, Galicia, Russia, Poland, to work at the harvest : they are termed *Harvestgoers* (*Ostgänger*). From two districts alone, there went in 1865 upwards of 3,900 men, of 2,000 women, and of 1,500 children. These sometimes live together by the hundred for weeks on single estates, and one can readily imagine that immorality, disease, and corruption of all kinds are terribly furthered by such a course. The Central Committee is trying by means of essays, personal influence, and other agencies, to have improvements introduced and means employed to counteract or prevent some of the mischief. 3. Attention is also being

directed to the dangers arising in connection with the sugar manufactories of the Province of Saxony, especially to those which originate in the scarcity and defectiveness of the dwellings for the workpeople. 4. The miners, too, in the neighbourhood of the Rhine have attracted attention. Many of them live at a long distance from where they work, and much of their welfare for time and eternity depends on their being able to spend Sunday at home with their families :—but how ? The Committee has represented the matter to the Government, and it is probable that increased facilities will be afforded them of using the railway in the district.—Further, it is intended to commence operations in the seaports, among sailors, and in *bathing-places*. “Whatever is true and lovely, and of good report,” the Committee seek to promote. The secretary and the two travelling preachers make every year journeys for the purpose of instituting enquiries, holding conferences with friends, visiting institutions, delivering lectures, awakening interest, and so forth. The brief abstracts of their reports given in the General Report are highly interesting. Prior to the late war one of these preachers visited various parts of Austria for the purpose of seeing what could be done for the revival of Protestantism and evangelical religion in that empire : and the Committee proposes to direct efforts towards sending out preachers to visit the Protestants scattered amongst Roman Catholics, educating and appointing pious schoolmasters, and helping to build chapels and schoolhouses—*especially in Bohemia*, where Protestant traditions still linger in many districts, and many hearts feel a vague yearning once more to hear a pure Gospel preached. English Christians would do wisely and well to further the efforts of the Central Committee in this direction, both by their prayers and contributions. The Central Committee raises its means and keeps up an acquaintance with the wants and wishes of the various parts of Germany, by means of agents and correspondents ; that is, clergymen and laymen who take an interest in the work, pledge themselves to further the interests of the association as opportunity may offer, and correspond with the members. In this short notice I have given but a very meagre idea of the interesting facts and suggestions contained in the report, and have not even referred to all the branches of the Committee’s activity. The report is really a model of its kind. The members of the Committee, and most, if not all, the agents, are men of earnest faith, large hearts, and tho-

roughly practical aims ; their labours are therefore well deserving the attention of our fellow countrymen, and ought to be supported, at all events, by Englishmen living on the Continent.

I understand also that the Prussian Bible Society in Berlin is intending to appoint a clergyman as Secretary, with a view to bringing more life and movement into the work ; and endeavouring to undertake some of the circulation which is now being effected by the British and Foreign Bible Society. Any move in this direction will certainly be greeted with a hearty welcome by all the friends of Bible circulation in England ; for, apart from the circumstance that Protestant Germany, the cradle of the Reformation, and the home in particular of theological learning and science, ought to feel itself bound in honour to supply, at all events, its own needs, there is still so much, so very much to be done, that no one society, even were it to devote itself exclusively to the German field alone, would at once accomplish all that remains to be accomplished.

Russia.

THE BIBLE, THE EMPEROR, AND THE PRIESTS.

THE Rev. U. H. Bidwell, who has returned recently to America from a visit to Russia, gives the following interesting information in a letter to the managers of the American Bible Society :—

1. The first Russian Bible Society, formed under the auspices of the Emperor Alexander I., and fostered by his imperial munificence, during the thirteen years of its operations, with Prince Galatzin as its President, printed and circulated 861,000 Scriptures, in nearly thirty languages. It had 279 auxiliaries, and was making successful progress in its noble work, when it was suppressed by the Emperor Nicholas. These facts show the then demand for Bibles in Russia. This entire suppression continued till the death of the Emperor Nicholas in 1856.

2. On the day of his coronation at Moscow, the present Emperor Alexander issued an ukase to the faculties of the four universities of Russia to proceed at once to prepare each a translation of the Bible into the modern Russ language. And, when completed, the four translations were to be brought to St. Petersburg, and submitted to the careful examination of an able committee, and the translation most approved should be chosen for

the purpose, under the auspices of the Holy Synod of the Greek Church. The New Testament portion of this translation is the one now used in the printing of it in modern Russ. In reply to a doubt once expressed to me by an officer of the British and Foreign Bible Society as to the exact accuracy of this imperial ukase, I may be permitted to say that it was published in the public journals at the time, both in Moscow and St. Petersburg.

3. The first edition of 20,000 copies of the four Gospels, under this translation, was rapidly exhausted by the delighted people, and another edition was called for. Multitudes of the population soon came to understand that the four Gospels was not all of the New Testament, and they besought earnestly to obtain the whole of it. In 1862, I think, the first complete edition of the New Testament in modern Russ was issued, to the great joy of the people. I have not room, nor is it expedient, here to enumerate the interesting facts, and demands beyond the supply, of this new edition of the New Testament, which came to my knowledge in Moscow, St. Petersburg, and Nichny Novgorod. It is enough to say that noblemen and noble ladies asked for large supplies in vain. A Russian general, in high command, asked for 1000 copies of the New Testament in modern Russ for his soldiers, but could not obtain them for some time after.

4. It is an undoubted fact that both the Emperor Alexander and his most excellent Empress take a deep interest in the circulation of the Scriptures among their people, especially “among the poor soldiers.” The facts and the language were told me in St. Petersburg.

5. Not a few bishops and priests of the Greek Church take or feel an interest in this work. I could quote names.

6. Pastors of churches in Moscow said to me at their own homes (for I called on them twice), “Tell the American Bible Society to send us the Word of God, and we will distribute it.” Pastor N—— said to me : “We are constantly receiving letters from the interior of Russia to send the Bible.” Abundant information, given to me personally by the best-informed friends of the Bible in Russia, leave no doubt in my own mind.

7. But I only add now that letters and communications of a recent date from the far interior of Russia, some 700 or 1000 miles beyond Moscow, are highly encouraging and full of interest.

Italy.

THE MONASTERIES AND NUNNERIES.

ON the heights of Fiesole, overlooking one of the most lovely landscapes of the earth, is an old Capucin monastery. How long it has hung on the brow of that hill like a nest of evil birds, I cannot say; but from their bad eminence the monks, for centuries, have looked down on the Tuscan plains, through which the silver Arno winds its way, and armed legions with fire and sword have swept along, as, with revolving ages, successive masters have contended for the empire of poor old glorious Italy.

A few days ago we rang the bell at the gate of the monastery. A decrepid monk answered it, and bade us welcome. He led us around the cloisters and through the gardens to the spot we were seeking, where we could see in the distance a depression in the mountains, which is none other than the Vallambrosa, by Milton's single line made illustrious. As we were leaving the grounds the feeble old man whined the remark, "It is hard to be turned out upon the world at 76, and broken down with disease besides. If I go back to the village where I was born, there is no one there who knows me, and what will become of me God only knows." His fate is not so hard as his remark would indicate. The Government has mingled a moderate share of pity for these old fellows, while inflicting a death blow to the system that has been, through so many long and weary years, consuming the vitals of this beautiful and yet wretched land. These monks and nuns, whose nests are to be broken up, are to be allowed a small pension, and it is devoutly to be hoped that they will live comfortably and die without successors. So may *their* race and *the* race be ended.

The history of this modern reformation, by which the system of monkeries and nunneries is to be exploded in Italy, has so much in it of romantic and religious and political interest, that I will venture to tell you something of it; and all the more, because the system which this depleted, exhausted, and suffering country is now casting off is growing in favour in the United States, not only among the Roman Catholics of the original Simon Pure descent, but also in the eyes of those very High Churchmen and women who are aping the vices and follies of Rome, without the courage to become partakers at once of her cross and crown.

Count Cavour, the Prime Minister of Victor

Emanuel in and through the memorable struggle known as that of 1848, was one of the most sagacious and heroic statesmen of this or any age. It required no common nerve to beard the lion of Popery in Italy, and strike at the core of a system that was imbedded in the traditional reverence and faith of a people for successive generations. But Cavour had a power of vision enabling him to see that the ignorance and impoverishment of the people were due to the miserable institutions that, under the name of seminaries of instruction and houses of religion, were merely perpetuating the darkness and consuming the substance of the people. Under his great leadership an ordinance was passed by which the rights of ecclesiastical property were to be obtained only through the State, and, at a single stroke, severing all legal connection between the monastic tenures to lands and the Church of Rome. It was a short and easy, but a tremendous step, from this reforming measure to the decree of 1856, by which two thousand monasteries and nunneries were actually absorbed by the State, their immense revenues applied to the support of a new system of popular education, and this army of monks and nuns compelled to earn an honest living, or fly to some other country where their presence was more desired than here in their native land. The income of these establishments was no less than 730,000 dols. annually, supporting 4,726 men and women who were of no possible profit to the state. And one hundred and eighty of these establishments had no income from invested funds, but were licensed to live by traversing the country as mendicants bearing on their shoulders a bag into which they put the gifts of the people, often as poor as themselves. These gifts were of money or cold victuals, anything the charitable chose to give; but the gift came with the full understanding that it brought the blessings of the Church in return, and to refuse might win a curse.

In the year 1859 the kingdom of Naples was brought into the new Italy under the Sardinian king. Then Naples was groaning under the intolerable burden of a thousand monasteries, with 13,600 monks, of whom nearly nine thousand were mendicants, roaming, legalized, sturdy, irresistible beggars. The rest of them, amounting to more than 4,700, had an annual revenue of 930,000 dols. Besides these male parasites on the body politic, there were at this time in the Naples dominion, two hundred and seventy nunneries, with about 8,000 nuns, having an annual revenue of 950,000 dols., making a grand total for the sup-

port of these lazy men and women the enormous annual sum of 1,880,000 dols. If this amount were raised by an interest or rental of only four per cent., it represents a property of 50,000,000 dols. ! And at the same time the churches held properties which brought them thirteen millions of dollars yearly, representing about two thousand millions of dollars !! These figures are enormous, and give you a faint idea of what it is to be crushed by the superincumbent power of church despotism, and to be eaten out of house and home by priests and the women they persuade to forsake the relations of home and the duties for which women were created, to become the inmates of these ecclesiastical asylums.

And to make the case still stronger and to show the matter in a light still worse, the whole education of the country was in the hands of the Church ; and as a result of it, out of every thousand of the population, nine hundred and twelve could neither read nor write ! And in all Italy, of 21,700,000, only 3,884,300 could read and write. Such is the *light* which shines on a people from these monastic institutions. Wisely did the great Cavour determine that one of the first steps to the elevation of united Italy must be the overthrow of these establishments, and the employment of their funds in the education of the people. Since his death the good work has been prosecuted with steady nerve. The Church curses. All the engines of priestly influence have been turned against the king. And it is said that the decree of suppression is to be resisted by an appeal to the law, with the expectation that a claim to the funds as private property may be established, and the power of the State to confiscate it may be successfully defied. It is certain that the execution of the decree is delayed, and in Tuscany, and in other parts of the kingdom, these institutions are still in existence, and no interference has yet been attempted. The Capucin monks, with their brown serge gown, and a rope tied around their bodies and dangling at their bare feet, go by my window daily with the bag on their backs, begging from door to door, and no man hinders them. How soon the order for immediate suppression may go forth, it is impossible to say ; but I was frequently told that it would not be delayed beyond the beginning of the new year, 1867.

Would that we had the inner life of these institutions portrayed by a faithful and able hand ! What a picture would it be ! Certainly not a pleasing one, probably one so loathsome that we

should turn away in disgust. Yet it would be a warning to mankind.

There is a fable done in stone, now standing in the Vatican Museum at Rome, the masterpiece of three great masters of the first centuries of the Christian era. The story of the poet is that Laocoon offered violence to a gift destined for the honour of the gods, and two huge serpents came up from the sea and coiling around him and his two sons crushed the three in their cold folds. I see Italy in the coils of these serpents ; the grasping, deceitful, crafty, all-devouring serpents of the Church of Rome have wound themselves around and about her, tightening upon her their strangling hold, sucking out her life blood, and stretching up their hideous heads and cresting their proud necks among her prostrate ruins. If Italy lives again, if Laocoon comes out of the scaly folds of these monsters and once more stands erect with his living sons by his side, the *serpents must be slain*.

IRENÆUS.

From the Correspondence of the New York Observer.

Turkey.

THE ARMENIAN CHURCH.—THE COLLEGE.

THE Protestants who seceded from the Armenian Church in 1847 number 15,000, and the circulation of the Bible and religious books among those who remained in the church has led the whole body to see that the teachings and practices of the Church are unscriptural. All the pictures but one have been removed from the churches, and when the priests tried to introduce images the people smashed them. Many priests of the "enlightened" party in the Old Church, preach evangelical doctrine, and this party have forced the Porte to deprive the Patriarch of his temporal power, and to invest it in a committee of laymen. In Smyrna and Constantinople they are especially strong and confident, while in the interior stricter lines are drawn, and reformers have to secede and join the Protestant party. Some of the enlightened hold High Church views, but the majority demand thorough measures, and have in the press a prayer-book which they are determined to introduce into the churches, and which is purified of the old superstitions.

Many enter into the scheme for political reasons, as the Protestantization of the Church will secure English protection for the Armenians, the only Christian sect in Turkey who have no friends abroad. Those who live near Zeitoon are to be

deported from the mountains to the plains for rebellion. Having appealed in vain to the Patriarch, they then declared that unless they were protected they would all become Protestants—afterwards that they would all become Catholics. Jesuit priests promised them the full protection of France. The affair was not settled at last advices.

The Greek Church in Turkey, having secured a civil constitution from the Porte, like that granted the Armenians, have forced their Patriarch to resign his office. He was elected as a liberal and a patriot, but adopted another *policy*, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks and perhaps a hint from St. Petersburg left no choice. And he was pensioned for life as a hint to his successors.

Although the Turkish Government, under French (*i.e.* Jesuit) influence, has refused to carry out the terms granted to Robert's College, in allowing them to build on the site purchased in Constantinople, yet Dr. Hamlin has opened its sessions in buildings belonging to the American Mission, and the number of students is now over sixty. No more can be accommodated in the buildings. The Government has directed the American Minister to insist upon permission to build, or the payment of damages. Lord Lyons, with his hearty sympathy for everything which is good, is co-operating with the American Minister. It is quite time that French Jesuits ceased to have the monopoly of education in Turkey. It is a significant fact that the Bulgarians have already left them to come to Robert College; and if there were room enough, Dr. Hamlin might have a hundred Bulgarian students at once, beside those of the other thirteen nationalities represented in the College. The ages of the students are from thirteen to twenty, and their studies are similar to those pursued in colleges in this country, and are nearly as thorough. In the languages, they study Turkish, Armenian, Latin and English. Two hundred dollars support one scholar a year, though some are admitted for one hundred. Dr. Hamlin has at times ten or a dozen on the "faith list"; *i.e.* boys for whose support he is responsible until he can find some friend of the college who will take them off his hands. And yet aside from the board of himself and family, he receives only enough to meet his expenses for clothing and travelling, which amounts to about 400 dollars annually.

The *Avedaper* is the name of a little missionary

paper published in Constantinople, where there are now ten dailies. The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the *Avedaper* an article on the importance of female education. Another missionary reports that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred President, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of "malice toward none and charity to all."

AMERICAN COLONY AT JAFFA.

The newspapers have made frequent reference of late, to this colony, but few are aware of its real character and origin. It is, in fact, one of those singular religious delusions that are constantly arising, of which Mormonism is the most striking and familiar example. Some four years ago a man named Adams came to Rockland, Me., and delivered several lectures on the Jews. He was a tall, bony man, with a wild look in his eye, a rapid flow of words and immeasurable assurance. From lecturing he went to preaching, giving himself out at first as a spiritualist, and gathering that class about him. Gradually he announced a peculiar system of his own. He was sent by God to establish the Church of the Messiah. The principal doctrines of this new church are universalism and the restoration of the Jews. After baptizing a few converts at Rockland, Adams went to Addison, Jonesboro', and there succeeded in attaching a number of followers to himself. Believing that the Jews are soon to repossess Palestine, and that all the elect are to be gathered there. Adams and his followers have gone forth to secure the best places and be ready for the rebuilding of Jerusalem.—*American Paper.*

India.

RECENT CONVERSIONS IN THE CHURCH MISSION.

THE Church missionaries in India have been cheered by a few cases of conversion. One of these, in Calcutta, is that of Boroda, a young man who belongs to a family of considerable

respectability, and the nephew of an earlier convert, whose influence is supposed to have had much to do with Boroda's decision. The ordeal which he has had to undergo from the opposition of his relatives, and especially of his father, has been most severe. The old man "tried threats and persuasions with the youth, but all in vain. He came to me (writes the Rev. J. Vaughan) in a most excited state, threatening me with prosecution if I sheltered him, or baptized him. I assured the father that so long as he suffered his son to abide in his house, I would not receive him, and that his baptism would not take place for some months to come. Boroda continued to avail himself of every opportunity of visiting us; and the father, finding that his son's faith and resolution daily grew stronger, became, if possible, more wretched still. I could not help pitying the man, for the trial evidently rested upon him with a crushing weight. One day, when the youth was sitting with me in my study, the father rushed in like a madman, and, foaming at the mouth, seized his son, and with furious imprecations, dragged him away. After this the father determined to remove Boroda from our influence. He sent him off into the country. The young man was kept for about two months in the house of some of his relatives, who undertook to leave no stone unturned to pervert his mind. Various expedients were tried in the hope of distracting his thoughts, and turning him from the truth. Several times were learned pundits brought to reason with him, and restore him to his former faith. By God's grace he was kept firm and immovable."

After his baptism Baroda was again seized by his relatives. They first besought him "to cloak his religion; they tried to compel him to promise that he would no more enter the church, and that, if he remained a Christian, he should be a secret one. Boroda utterly rejected the proposal. As a last resource, it was resolved that at midnight on that same day, he should be conveyed to some unknown place, there to be shut up and dealt with as might seem best to his persecutors. To this end a guard of men was fixed upon to carry him off, and in the meantime the young confessor was kept securely bound." Boroda managed to escape, and made his way to the mission compound.

Another case is that of Hasu Ali, a Moham-medan, who, coming to Azimghur to learn English, was brought under Christian influences, and though "his bitterness against the Bible was

for some time extreme," it gave place to conviction of its truth, and he sought and obtained baptism. Attempts have been made to induce him to recant; but he remains steadfast, and tells his former friends that he can never give up Christ.

KOLAPOOR* VILLAGE WORK.—DEVOTEES.

Late letters from Rev. R. G. Wilder, American missionary, say:—"I have got so enlisted in this village-work, that it is with extreme difficulty I can write at all. I have preached in six villages to-day, where the name of Christ was never heard before. The people listen with intense interest, and the force of truth seems to convince their minds and affect their hearts much. Upon these people I trust that superstition will never be so firmly fixed again. Nipani, where we spent some days, preaching in it and surrounding villages, is a town of 10,000 souls, and a very good place for a mission station. There I saw a poor man who had made a vow to Kalaba (idol god), that if he would heal his limbs, he would roll to his shrine—some 30 miles away. Fancying that Kalaba had healed him, I saw him starting on this pilgrimage, rolling his naked body over and over on the ground, through dust and dirt and mud, resolved to fulfil his vow. Yesterday, in the stone door-sill of one temple, I counted 130 rupees firmly imbedded there by worshippers in fulfilment of such vows. In the stone sill of another temple was a much larger sum. Under the force of their superstition, many of these poor idolaters give more largely than Christians do under the sacred impulse of love to Christ and the souls of perishing men."

In another letter it is said that, "the students and teachers of the English school in Kolapoor are wishing to have their schools put under Mr. Wilder's superintendence, and have drawn up a petition to that effect to present to Government. Just fancy the change since we came to Kolapoor fourteen years ago, when it was so difficult to get a boy to come to school! The head master of the English school has for years been coming to Mr. Wilder for instruction. He is present at the chapel service almost every Sabbath. I hope the time is not distant when many of this people will embrace the Christian faith; then, this will indeed be a pleasant land."

* Kolapoor is an independent State, under the superintendence of the Presidency of Bombay. The capital is 185 miles south-east of Bombay.

ARCOT* MISSION.—STRIKING DEATH OF A NATIVE
PUPIL IN THE MISSION SEMINARY.

Rev. W. W. Scudder, of the American Dutch Reformed Church, writes :—

It is with deep sorrow that I report the death of one of the teachers of this institution. After a long and trying illness, which he endured with remarkable fortitude and cheerfulness, David Daniel was, on the 22nd of April last, removed from the earthly sphere of his labours to enter upon those higher duties which are appointed to the redeemed in heaven. He has gone to join his sainted father in singing the song of Moses and of the Lamb. That father was one of the noblest Christian characters I have ever met. From the time of his conversion, his life was a continued and wonderful testimony to the power of God's saving, transforming grace. His death, too, was peaceful, and he passed away shouting, "Joy, joy !" Shortly before his death, he gave his son David and his youngest daughter over to the care of the mission, as their children. David was received into the Seminary. He was a bright, cheerful, promising lad. Reverence and affection for the father made me feel a peculiar interest in the son. It was with joy that I saw him developing mental powers which gave promise of great usefulness. His intellect was not brilliant, but solid. It grasped, mastered, and appropriated the various subjects of knowledge to which its attention was directed. His knowledge of the Bible and of systematic theology was remarkable for one of his years.

He early manifested the faculty of imparting to others with clearness the truths he had acquired. He was, therefore, appointed a teacher in the Seminary as soon as he had completed the regular course of studies. He proved to be a most valuable teacher, and I hoped that a few years would so mature his powers as to fit him to assume more completely the duties of a head master. The Lord, however, in his providence, saw fit to remove him from us. His death filled all our hearts with grief.

He is the first graduate of our Seminary who has died. He was one of the most promising and valuable among those who have been educated by the mission. Our loss, therefore, is great; but we "sorrow not as those which have no hope." Early in life he consecrated himself to Jesus, and openly confessed Him before men. His

* Arcot is a maritime district on the sea coast, in the Madras Presidency. The capital, of the same name, is 64 miles S.S.W. of Madras.

subsequent conduct and peaceful death bore ample testimony to the fact that he was among those concerning whom the Apostle uttered these words : "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

AT THE FAIR.

Jalna is a branch, though a somewhat distant one, of the Free Church of Scotland Rural Missions at Indapur, to the south-east of Puna. It is under the general superintendence of the indefatigable native missionary, Rev. Narayan Sheshadri.

The following account of his proceedings at Deūlgāum will show how the harvest-field is widening :—

"As this place is only sixteen miles from Jalna, I have come here this year with a large number of native converts for the Annual Fair held in honour of the god Bālāji.

"Deūlgāum is a large town most pleasantly situated. It is surrounded by hills and tablelands on all sides, has a number of trees, and a small river flows close by it. But in the estimation of the Christian, all this beautiful scenery is turned into deformity on account of the town being wholly given to idolatry.

"Bālāji, according to some, is an incarnation (or, rather, metallurgic transformation) of Vishnu; and according to others, of Shesha or Lakhshaman, the brother of Ram.

"Bālāji is made of gold, silver, brass, copper, and iron. It is of the size of a human thumb; and yet annually upwards of a million of souls come to this place from all parts of the country. He appears to be a favourite god of the Marwadis, but the other classes seem to vie with them in extolling his praises. The fair seems to be partly religious and partly mercantile. Thousands of horses, bullocks, buffaloes, asses, and other animals, are brought here for sale; various kinds of cloth—European and Indian—vessels of various kinds, are sold in large quantities.

"We Christians formed this year a pretty strong party; with our colporteurs we were close upon thirty; but what is even this number in comparison with the vast assemblage of men, women, and children that has congregated here?

"We go out every morning and evening to preach the gospel of God's grace to these deluded creatures, and receive, in the middle of the day, as many visitors at our tent as choose to call upon us.

"Wherever we go out to preach, we get thousands upon thousands to listen to us most attentively. The following will give you an idea of the way in which we try to commend the love of God in Christ Jesus to the attention of our countrymen. In this part of the country we freely use native music. Most of our pupils of the Normal School, male and female, by this time sing very well indeed a large number of Christian hymns to native tunes. They have an instrument, not of ten, but four strings, a drum, a pair of cymbals, and other instruments. They generally begin, and when they have sung a hymn to the blessed Trinity, and a few others, I step forward, and, by way of explanation, try to impress upon our audience the same truths that have been sung.

"Whenever I felt tired, our singers regaled the audiences with their pretty songs and music, with which they seem to be rivetted. It was very amusing to observe among our auditors not a few nodding their heads, others moving their lips, and some even clapping their hands, in order to keep time with our instruments. I fancied now and then I discerned native Hardases and Kathekaris (native religious minstrels who go about the country lecturing on subjects treated of in the Purans—Hindu sacred books), who seemed to be struck more with the matter of what our people sang than what their own songs contain, although sung to the same tunes.

"You will be glad to hear that our colporteurs succeeded in putting a very large number of tracts into circulation; and may we not hope that these silent messengers are still carrying on the work of preaching where the living voice cannot follow the vast multitude that had congregated at Deúlgaúm?"

China.

THE REMARKABLE RELIGIOUS AWAKENING IN SHANTUNG.

OUR readers will remember the most interesting narrative of the religious awakening in the province of Shantung, near Tientsin, in our February Number (p. 59). We now supplement this by interesting particulars given by Mr. Doolittle, an American missionary. Of the visit of the old man, the chief agent in this movement, the following more minute account is given.

About last February an aged stranger was seen in one of the principal streets of this city inquiring where information relating to the Roman Catholic religion could be obtained. He was

directed by some one to the Protestant Chapel, in care of the (English) Methodist New Connection Mission, located by the watch-tower in the centre of the city. He eagerly sought the place. The native assistant who preached that day discoursed on the Beatitudes, dwelling especially on the blessedness of those who are pure in heart, because they shall see God. The stranger felt and manifested great joy on hearing such sentiments.

He subsequently made in substance the following remarkable statement:—He was sixty-eight years old, and lived in the township of Lou Ling, in the province of Shantung, distant from Tientsin about 140 English miles, and about two miles from the southern boundary of this, the province of Cheli. Some months previous he had been prostrated by a very serious illness, and believed that he was soon to die, but felt unprepared. He realised that he was a wicked and sinful man. He became very much depressed in mind on account of his sins, especially in view of his approaching death. He could find no rest and no satisfaction.

One night he dreamed that he was conducted a great distance by a superior and beautiful personage to the outer gate of a most magnificent palace. He had never heard of anything so grand and so enchanting. He looked in and saw that it was full of light and splendour. Inside were throngs of such beings as was his conductor, who all seemed very happy and very busy. On his endeavouring to enter, he was told that such as he could not enter the palace. No unclean and vile person was allowed within its walls. The great difference between himself and those inside was pointed out to him. He was told that he was not to die for some time to come, and, if he became pure and clean, after death he could enter the palace, and join in its pursuits.

He awoke full of astonishment, and for a long time remained absorbed in the contemplation of his dream, but could not understand its meaning. Ardently longing to understand it, he at length fell asleep again, and dreamed substantially the same dream.

In the morning he told his dream to his friends, but no one could give him any satisfactory explanation of it. He soon recovered from his sickness, but his distress of mind increased in view of the vision. It occurred to him after a while that in his neighbourhood were some Roman Catholics. He sought them out, described his feelings, and told his dream. They were utterly unable to answer his inquiries, but told him that

at Tientsin there were Roman Catholics who could give him instruction. He, without delay, started for this city, and was directed, providentially, to the Protestant Chapel above referred to.

He at length returned home, carrying some Christian books with him.

He appeared at Tientsin again, after several weeks, with a letter signed by a number of his neighbours and friends, who had also become deeply interested in the books he had taken home, and in the statements he made relating to what he had learned at Tientsin. The letter contained an urgent request for a native Christian to go to Lou Ling and explain the books more fully. It stated, also, that there was a considerable number who were desirous of receiving instruction, and that the interest was widening—promising to fit up a chapel and a house for the use of the native helper.

In accordance with this request the Methodist Mission sent back with the old gentleman a supply of books and one of its native assistants. The latter was absent about a month. On his return he gave very interesting and wonderful details of the serious and profound attachment of a comparatively large number to the new truths.

* * * *

The native helper, before the arrival of the missionaries, one Sabbath, remarked publicly on the duty of destroying every idol and instrument of superstition and idolatry. On the following day seventeen families brought their images, pictures of gods, etc.—everything they had which pertained to idolatrous worship and superstitious use—and burned them up in the presence of the native helper.

The Christians living in the village go to their agricultural pursuits very early in the morning. After breakfast, about nine o'clock, they assemble in the chapel for singing, reading the Scriptures, and prayer for half an hour, and then proceed to their work again. In the evening, after supper, they meet in the chapel again for prayer, etc.

The women who believe in Jesus are, as may have been inferred from the fact that eighteen have been already baptized, not nearly as reserved and retiring as respectable Chinese females usually are. They meet oftentimes in the same building with the men to hear the preaching, and seem very desirous to know themselves about the doctrines as explained by the Chinese preacher or the foreign missionary, not willing to trust to the hearsay explanations. The wife of the native

helper has had a great and salutary influence among the women. Sometimes twenty or thirty of them will bring their needle or other work and sit in her house, while she reads and explains the Scriptures. Some of them are able to read.

The Christians are represented as praying with freedom and propriety, and as engaging in singing hymns with great animation and enjoyment—if not with a strict compliance with the rules of music—with the spirit, if not with the understanding. They have, what cannot be affirmed truthfully and generally of native church members in China, an affecting and profound sense of their personal sinfulness and unworthiness. They cherish an ardent desire for the conversion of their heathen relatives and neighbours, especially of their own families. This desire manifests itself in their fervent prayers in public, as well as in their daily conversation and conduct.

The village has two schools, the teachers of which are among the converts. One of them is spoken of as being very zealous and active in his piety. It is hoped that before long more or less Christian books will be introduced into the schools. Some of the lads in the village give bright evidence that they love the Saviour.

CHINA AND ITS MISSIONS.

A Cursory View.

We are indebted, for the facts that immediately follow, to the late interesting address of Bishop Thomson, of the Methodist Episcopal church.

As a whole, China is one of the most fertile, healthful, and beautiful parts of the earth. In the province of Fokien three crops may be gathered in one season. In physical and intellectual character the Mongolian is next to the Caucasian, and the Chinese are the best branch of the Mongolian family. China anticipated Europe in many of the greatest discoveries of the world; it still rivals Western nations in some of the useful and elegant arts; it had a common school system before the Christian era; it has been a literary people from the earliest ages; its libraries contain a History of China, in fifty-six volumes, an Encyclopedia, in twenty-three, and a complete set of Chinese classics, on which more commentaries have been written than on the Scriptures. The highest honours and most lucrative emoluments of the government are bestowed mainly on its most learned minds. In

the province of Fokien alone, ten thousand candidates for literary honours annually present themselves for examination. Still, the Chinese are eminently practical in their mental tendencies; they are the Anglo-Saxons of the East, and hence are yielding to the stir of modern ideas as is no other oriental nation. China never had either a slave system or a feudal one, or a pauper peasantry.

Though the various provinces have different spoken dialects, they can all communicate with each other through their written language; hence, while the rest of the world can be reached with the Gospel only through more than three thousand languages, the four hundred millions of China can be reached with one!

Its Religions.

Its religions are, first, Confucianism. This is the established religion, and the emperor is its high priest. Its morality is pure, and it appeals mainly to reason and the moral sense; though it can hardly be called a religion, as it almost wholly concerns itself with the affairs of this life. The idolatry now connected with it is a later excrescence. Second, Tanism. Originally, its adherents were mystics, a sort of Essenes; they are now exorcists and astrologers. Third, Buddhism. This is a foreign religion, introduced since the Christian era; it has become, however, the religion of the lower orders. But even its priests know little of their own faith. It has no such hold as the Buddhism of Burmah or the Brahmanism of India. Indeed, all three of them seem ready to perish. Their different priests drink and gamble together, while their disciples find no difficulty in shifting from one faith to the other as often as anything is to be gained by it. The little hold of idolatry on the people is seen from the great and long-continued success of the chiefs in the late Chinese rebellion, one of the special aims of this wonderful movement being the destruction of idols.

Its Isolation.

The strength of the whole Chinese system has been its isolation. This is now gone, and China, with but a feeble power of resistance, is feeling the full pressure of modern civilization.

Is China to be Christianized?

Is this people, numerous beyond our power to conceive; the most remarkable, in many respects, on the face of the earth; a people that can hardly be said to have a religion, and yet only needing

to have their hearts and lives subjected to Christian truth to enable them at once to take a prominent place among civilized nations; is this people, to whom God in His providence has so lately said, "Lift up your gates and the King of Glory shall come in," *to be Christianized?* Rome answers yes!—in her way. She first began her great work in the East to make good her losses by the reformation in the West; and her fresh disasters in Europe will but stimulate her work in Asia, and furnish her with all needed men. Indeed, pagan Rome never followed up more persistently from age to age her grand idea of universal conquest than does papal Rome now; and her well-trained legions never went forth with a more courageous and confident tread than do her priestly legions to-day. While she is resolved on the subjugation of the East in general, she is resolved on the subjugation of China in particular. Says Rev. Mr. Blodget, an American missionary in China, "There are 500 European priests scattered throughout the Chinese empire. They began their work in the face of danger and death, and are at the present time pressing forward with increasing zeal and prosperity. Generation after generation of these men live and die in China, that they may win the empire to the Papal Church, and their work goes on from century to century. At different times, as their circumstances opened favourably before them, they have brought large reinforcements into the field. On one occasion Moralis, a Dominican, returned from Europe with twenty-eight additional labourers."

But Rome believes in political as well as religious supremacy. It is not an occasional outburst of ambition. It is a fundamental article of her creed. She may hold its assertion in abeyance, but she never abandons it. Generally she seems ready to bide her time, sometimes, however, she betrays a fatal haste. This has been the case in China and Japan, and hence she is watched with suspicion, and her progress feared. Still, though she has paid for her rash ambition dearly with her blood, her calm and unchanged language is, and her works correspond with her words, "*China shall be won to the Church.*"

China's Answer.

But to the question, Shall China be Christianized? the Chinese themselves are many of them answering very emphatically, No!

To show the spirit which animates them, and which may yet burst out in bitter persecution,

we subjoin the following from an address which has been lately printed and circulated in China, and posted up on its walls :—

“At first, when they, the missionaries, feared the people would attack them, they disseminated their principles in private; but now, in every place they are holding forth their inducements, deliberately practising their perversions in open day; trouble and disturbance pervade all quarters, and the feelings of the people are in incessant commotion. When the conflagration has commenced, where will the calamity end? If the young serpent is not crushed, what can be done with the full-grown reptile? Why hesitate or delay in squeezing it to death?”

Ridiculing Christianity, it calls it absurd to suppose that Christ's spirit can impart happiness, since He was unable to preserve His own body from crucifixion; and to believe that He can distinguish the good from the bad, inasmuch as He was betrayed by His own disciple, whose character, of course, He did not know. It represents Christianity as admitting the good and the vicious alike to “the hall of heaven.” It affirms that among Christians “male and female bathe in common, thus betraying an utter want of shame.” These are only a part of its representations. Then, seeking to arouse the Chinese jealousy, it thus proceeds :—

“Hence, formerly, when this religion was introduced into Africa, they put the Africans to death; when it was introduced into India, they annexed India to their empire; and when it was introduced into Japan, they were the cause of rebellion in Japan.

“The wealth of our central flowery land is a hundred thousand times that of the barbarians, and their hearts have long been yearning after it. If a speedy precaution is not taken to drive them out, we shall find, some day, our ancient civilization of several thousand years' standing supplanted by the semi-canine customs of the savage regions; a consummation much to be deprecated.

“Now, since the twenty-second year of Taou Kuang (1842), these perverse barbarians have put forth their rebellious views with effrontery. They have extended their depredations to the celestial capital and other places, and yet who has come to the rescue? Now, having insolently invaded the metropolis, and inflicted a deep wound on our national existence, while no one comes to the rescue, is it likely they will fold their hands and go away? Why do we still fear their empty talk, and refrain from deliberations on a plan for their

slaughter? Their country is fifty thousand le from China, beyond a triple ocean; how can the life or death of men be overruled at a distance of fifty thousand le across the ocean?

“But as to those who are the victims of their deception, who have long been getting more and more polluted, till their very vitals are infected by the venom, it were insufferable to kill them without first giving them warning. Hence this premonishment is issued, that they may review their course. If they still cleave to their delusion, then let the heads of families and the village elders combine the population and arm the neighbourhoods, to seize the offenders, that they may be placed in some solitary region, or hurled beyond the seas, to take their place among the strange things of creation; for they must by no means be allowed to disgrace the central land with their various abandoned and corrupt practices.”

God's Answer.

But we believe *God* answers yes to this question,—already, before the worlds began, in His grand purpose of grace; by Christ, in his last imperative commission; by His providences, in which He has been so signally preparing the way; by His spirit, in the hearts of His churches of every name, in the steady success which it has given to the labours of the last twelve years, and now of late in a movement prompted by it, which, though local and limited in its range, evinces what may be expected when the Holy Spirit shall be generally poured out. This copious outpouring of the Spirit is now our grand need, not only in China, but throughout the whole heathen world. Christian truth, as an incipient conviction, now lies in hundreds of thousands of pagan minds like seed in the earth awaiting the germinant influence of shower and sunshine. The united prayer of the church will bring down such a shower of grace as will convert the waste, howling wilderness of heathenism into the garden of the Lord.—From the *Boston Watchman and Reflector*.

FIRST FRUITS IN FORMOSA.

The English Presbyterian Mission in Formosa is becoming one of great interest. This beautiful island, called Taiouan, is in the Chinese Sea, 75 miles from the Foo-kien province. It is 260 miles long, and at least 75 miles wide. Extending through its whole length is the chain of mountains which divides its aboriginal districts from its Chinese. Its extensive plains are watered by

numerous streams. Its air is pure and wholesome. It produces abundance of corn, fruit, oranges, bananas, pine-apples, guavas, and cocoa nuts. Its inhabitants use oxen for riding in preference to horses.

On the western side of Formosa is the port of Ta-kao, the key to the southern part of the island. Ta-kao itself is but a village of 2,000 to 3,000 persons, but south and north there are wide tracts of country, and a large population open to missionary work. Eight miles distant is the district city of Pe-taou, with a population of 10,000 to 12,000 persons.

In the main street of Ta-kao is a two-storeyed house, with a chapel, dispensary, and preacher's room on the ground-floor. The upper storey contains a large sitting-room and two bedrooms. Connected with this house is a smaller one, with a kitchen and servants' sleeping-place. Such are the mission buildings of the English Presbyterian Mission. Dr. Maxwell is the missionary. Four times daily the chapel is open for preaching to the heathen. Large and attentive audiences are drawn from various parts of the island, and from the shipping in the harbour, so that the Gospel from this place is carried far and wide. Three converted Chinese aid the Doctor. Two are from Amoy, and the third was born again, as it is believed, in Formosa. Four male converts, named Chay, Ho, Tiong, and Ui, have lately been united in church fellowship. So far as Dr. Maxwell and Mr. Swanson (who has lately visited the island) can judge, they give indications of a real change of heart. These are the first-fruits of Formosa to Christ. Chay, the first named, belongs to the Pe-taou city, where it is hoped he may be the means of carrying the Gospel.

Sierra Leone.

JUBILEE CELEBRATION.

THE following notices of the Jubilee Meeting of the Sierra Leone Church Missionary Association will be read with interest. They are from a letter to the Society of the Rev. J. Quaker :—

It will, I am sure, cheer your heart, and the hearts of our good friends in England, to hear that our Jubilee Meeting came off, on the whole, remarkably well. I say "on the whole," because the Juvenile Missionary Meeting in the forenoon of that day, when the Public Meeting was held, was not so well attended as in December, 1865, the meeting being held at a time when a great many of the children were absent at the Christmas

holidays. But, putting this aside, the Jubilee Meeting was indeed worthy of the name : it was overflowing, full, containing the intelligence of the colony : Government officials, officers of the barracks, clergymen of the established church, dissenting ministers, catechists, schoolmasters, and other educated persons, were all present. The report gave unusual satisfaction. Both Europeans and natives have expressed a wish that it should be printed for circulation. I hope to be able to forward it to you (D.V.) next month. The bishop's jubilee sermon, preached on January 2nd, will be forwarded at the same time. It was an elaborate sermon, very good, and worthy no less of a bishop than of the occasion.

As regards the contributions, the hopes and expectations of the Committee have been more than realized. The total amount raised, according to accounts now in my possession, is above £825.

"This," observes the Rev. G. R. Caiger, "is not an offering to be despised from a colony of 45,000 inhabitants. Can any town be named in England, containing the same population, as to numbers, whose contributions to the Society can at all approach this?"

The resolutions, proposed and unanimously adopted, are as follows :—

1.—That the report, of which an abstract has been read, be received, printed, and circulated ; and that this meeting presents its grateful thanks to his lordship, the bishop, for his sermon preached before the Society last evening ; to the President of the Association, for his continued patronage ; also to the ministers, pastors, and collectors of the various districts throughout the colony, to whose untiring zeal and energy the Society has been indebted for the steadily-increasing amount of contributions realized from year to year.

2.—That a review of the present advanced temporal and spiritual condition of this colony, through the instrumentality of the Church and other Missionary Societies, renders it incumbent upon every true Christian and patriotic African to pledge himself, under God, for the sustainment of a work so nobly and effectually wrought by the blood of German and English missionaries, and for renewed efforts to occupy the "regions beyond."

3.—That the friends and supporters of the Church Missionary Society in this colony, while thankfully acknowledging the great success with which the Lord has blessed the Society's varied and extensive labours within and beyond the limits of this colony, for the past fifty years, and

humbling themselves before God for their shortcomings and omissions, desire to record their entire dependence upon the outpouring of the Holy Spirit, whose sanctifying influence can alone guide and animate the vast and complicated system of means employed by the Society, and give success to the labours of missionaries abroad to convert the heathen.—*Church Missionary Intelligencer*.

South Africa.

THE RELIGIOUS AWAKENING IN THE WESLEYAN MISSION.

THE Rev. Edwin Gedye, of the Wesleyan Mission, writes from the Queen's Town District :—

My last was, I know, an enumeration of sorrows, and was written under circumstances of great trial, we having then been necessitated to leave our station, and seek refuge from the storm of war at Clarkebury. Whilst we were delayed there, the Rev. Mr. Taylor, of California, (of whose labours and successes in this land you have doubtless heard,) passed through this country, and made a stay of a few days here. The immediately apparent success of his labours here was small, and he seems to have gone forward with the impression that the door of usefulness was not open to him here ; but his preaching made an impression which did not wear off, and after his departure many were stirred up to feel that they had despised *their* day of visitation, and had wilfully put from them the offer of salvation. The news of the rich showers of blessing which accompanied the labours of that devoted man on the other stations throughout the country only served to deepen these impressions ; and when, after the lapse of a few weeks, they were visited by two of our brethren, many were constrained to yield to be saved by grace.

On my return to the station a fortnight later, I found a people evidently prepared of the Lord to accept his salvation on His own terms. Humbled by their losses in war, ashamed at having, a short time previously, fallen out among themselves, and become involved in a quarrel, which issued in bloodshed and death, and convinced that they had aggravated their guilt by resisting the mighty influence which had accompanied Mr. Taylor's preaching, they were now crying to God for help.

A course of special services upon which we entered, immediately resulted in about fifty conversions during the week ; and, since then, not a week has passed in which conversions have not

taken place ; so that we are enabled to report an addition of above 200 persons meeting in class, the majority of whom have obtained clear evidence of the fact of their acceptance with God.

Shawbury is not like the same place it was a few months ago. Though war parties are frequently out in the neighbourhood, the station remains quiet. Convinced that they were wrong in mixing up with quarrels between contending chiefs, they have resolved, I trust sincerely, to withdraw from the contest. Many of those who were foremost in prosecuting the war are soundly converted, and zealously enlisted against the common enemy of Christianity.

An increased number of services are now well attended. The power from on high is often felt in our midst ; and the work is spreading, not only on the station, but in various directions beyond. A spirit of enquiry is stirred up among the heathen. The chiefs *seem* favourably disposed to listen to the Gospel ; and although all the ramifications of heathen superstition, with a vast amount of Satan's diabolical machinery, stand in the way of their accepting it, an impression in undoubted made ; and we believe God will yet be glorified in the advancement of His work among the surrounding heathen.

I have just returned from a most interesting and encouraging journey to the Tina river, and the residences of the chiefs. In that part of the circuit the Lord has given us twenty souls during the past ten days, and many others are under deep conviction. I could write many interesting particulars respecting the work, but time fails, as the post must now be sent off.

The Rev. Ralph Stott, writes from D'Urban, Natal :—"I have been in several revivals within the last forty-five years, in connexion with David Stoner, Thomas Walker, Joseph Wood, Messrs. Palmer, and in Batticaloa, and have often seen glorious results ; but was never in a revival which pleased me so well. There was no rant, no disorder. All was calm and under perfect control, and yet there was a power and influence which bowed everything before it. Mr. Taylor has a manly appearance, a good voice, a commanding attitude, and a good knowledge of human nature ; but there is no attempt at oratory or elocution ; no flights of imagination ; no working on the imaginations or passions of his audience. He deals in plain truth, clothed in plain language, interspersed with a few Yankeeisms. His discourses are logical, appealing to the understanding and judgment, and, through them, to the heart. His

manner of describing repentance and saving faith is his own, and very effectual. Above all, there is an unction attending his word which is marvellous, especially seeing it is uttered without any adornment, even to a fault, in the opinion of many. We are taught this truth when hearing him: 'Not by might nor by power, but by my Spirit, saith the Lord of hosts.' He preaches Christ crucified, 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Great good has resulted from his labours, not only in the awakening of sinners, saving of souls, and building up of believers, but in showing to the church and the world what God can do and will do under given circumstances. Numbers who have been converted in this revival are now, under the influence of the love of God shed abroad in their hearts, working for God, both amongst the English and Kaffirs; and thus new centres of light and influence and power are established in this land, which will tell in time on thousands beyond. Many young Englishmen have got Kaffir tongues and renewed hearts, and they are using both for God. I wish some of them had Tamil and Hindustani tongues."

The Rev. James Cameron, writes also from D'Urban:—"Things are going on very delightfully in every part of the district. Both ministers and people are blessed and made a blessing. This circuit never was in so good a state. We have scarcely a jarring string. People on all hands are becoming concerned about their souls. Our prayer meetings are largely attended, and the cloud of the Divine presence rests upon them. Our people have great power in prayer, and gracious answers to our petitions are vouchsafed. On Sunday evening last a female entered into Gospel liberty, and another to-day at the noonday prayer-meeting. This midday prayer-meeting has been kept up three months, and the attendance is seldom less than forty or fifty. Our Sunday morning prayer-meetings (and there are three in town) are attended in all by about one hundred people, while those on the week evenings are much increased in numbers and interest. Class-meetings are now prized. I met one to-night, at which twenty-six were present. Four months ago it did not exist. Females take part in our meetings, which is almost a new feature in them. One prayed to-day with great clearness and power. Many letters are being written to unconverted persons, exhorting them to flee from the wrath to come, as also to direct penitents to Christ. A mother in our Israel told me yesterday that she is making

large use of this means with her own children, and with success. One of her daughters, who had lost the evidence of her acceptance with God, wrote last Saturday to say that it had been graciously restored. Indeed, the whole country is moved. Some mock and call in question the whole work; but many have found, and others are seeking, the pearl of great price. Not a few young people are giving their hearts to the Lord. Several of the scholars in the Umgeni school went off the other day into the bush, and held a prayer-meeting. The Lord spoke peace to some of their hearts, and made them happy in His love. The schoolmaster is seeking salvation, and has been received on trial into our church. In one family in that neighbourhood the change in the children has been so great that the father, a respectable man, but a backslider, has rejoined the church, and avowed his determination henceforth to live to God.

Something approaching to a camp-meeting was held at Sydenham on Christmas Day. About thirty spoke on a variety of topics, including exhortation, experience, and intelligence. The day was exceedingly propitious as regarded the weather, and much good was the result of the gathering. Another is to take place on New Year's Day, combining material and spiritual enjoyment; it is, in fact, the pic-nic sanctified. The work among the children is very marked. On the evening of Christmas Day at Sydenham, the prayer-meeting was so full that the children were shut out. But they were resolved to have a blessing as well as their elders; so they repaired to a public hall, not yet quite finished, and there they had a prayer-meeting in the dark, which the Lord crowned with His presence and blessing. A female had curiosity enough to place herself within hearing, and she has since declared that a solemn awe rested upon the youthful worshippers, surpassing anything she had ever before witnessed. A boy died yesterday morning at Verulam, who was brought to God during the revival, and evinced a complete change in temper and behaviour. He had been long ill, and formerly was excessively bitter in his spirit, and even profane in his language; but, after his conversion, he became meek and gentle as a lamb, showing indubitably that he had indeed received the wisdom from above.

CALL FOR HELP FROM THE ZULU COUNTRY.

An American missionary writes:—A great Zulu chief wants a teacher. A missionary visited

him, and he at once began—"Well, when am I going to have some one to teach me and my people?"—and then, after some other conversation, he returned to the thing nearest his heart—"Why is it that at other places they are taught, and we cannot learn? I will build a house; I have chosen a place, and will do anything I can to help a missionary. Do you not see I am a chief? I have many people under my authority, and I want the whole tribe to learn. *Don't you think the people in America could send me somebody?* I think I should soon become a Christian. I used to hear from Dr. Adams long ago, and I remember the Lord's Prayer and some hymns now. Do you not know I am not like other chiefs? I like the light and learning, and I want to be taught."

When asked how he would like a teacher of his own race—"Oh," said he, "somebody I must have; and, if I cannot find some one from over the ocean, I would take a black person. I do not wish time thrown away. I want the children to learn while they are young, and if I cannot possibly have a white teacher I will be glad of a black person."

The chief's son is a boy of fourteen, a very bright boy, and he will succeed his father. "He seemed quite unwilling to listen to a word of having to wait for a teacher, while other boys were wise, and he, the chief's son, was below them in learning."

After this visit he went to the missionaries in person to beg for a teacher. The man is in earnest; he is crying out for the Bread of Life for himself and his people. Shall they be left to starve?

United States.

THE REVIVAL MOVEMENT.

THE Revival Movement still makes progress in the United States. We find the following notices in the *Independent* of New York:—

Rev. Ira Pierson, now seventy-five years of age, is largely blest in his labours as pastor of the church in Ludlow, Vermont. Fifty are indulging hope in Christ, while others are inquiring.

Rev. Wm. Penn Hyde writes, Feb. 12th: "The revival in Warren, Rhode Island, still goes on gloriously. There were twenty-five forward for prayers last evening; fourteen who had not come before. Out of a dancing-school of eighty, fifty have been converted. The last time the dancing-

master came to his school he found but twelve scholars left. Among the converts are forty heads of families, twenty-four of whom are husbands and wives."

A precious work of grace is going on at Richville, St. Lawrence County, New York. Meetings have been held every night for three weeks. The Congregational, Methodist, Baptist, and Welsh congregations are all united in the work, and the four ministers take turns in preaching. Upward of thirty have been converted, mostly young people of the Sabbath-school.

God has visited his people in Amsterdam. The Baptist church has been for months past very much divided and discouraged, but now is united and hopeful. A marked change has been effected within a few weeks. Long-standing difficulties have been settled, backsliders have returned, and a number of precious souls have been converted.

A good work of revival is in progress in the Christian church at Burtonville, New York, under the labours of Rev. A. G. Hammon. Between forty and fifty have experienced religion.

The work of revival continues in the De Kalb Avenue M. E. church, Brooklyn, Rev. J. W. Leek, pastor, and during last week increased largely in extent, influence, and power, taking hold of persons of intelligence and age, some of whom had been sceptics, and now attendants upon religious services.

Dr. Roche said there was a most blessed work in the First-place church. Twenty adults have experienced religion there, mostly in middle life; and the Doctor said he had never known a class of converts who gave more promise to the church.

The Second Presbyterian church of Belvidere, New Jersey (Rev. S. W. Dana, acting pastor), is enjoying a most precious revival. Meetings have been held every night for four weeks, and have been largely attended. About fifty have arisen for prayers, the majority of whom have found peace.

Rev. J. W. Marsh writes from Ganton in New Jersey:—"I write to inform you of the glorious work of grace now progressing here. We commenced a protracted meeting five weeks ago. As the result, I have already baptized sixty-seven. The great majority of the converts have been members of the Sabbath-school, and have praying parents. We have had no outside help. The church and pastor have worked together."

Wittenberg College, Springfield, Ohio, has a season of refreshing, nearly all the students having given their hearts to Christ. In the Lutheran

church the work resulted in the conversion of a number of young persons.

Rev. L. S. Chittenden, of Westfield, Illinois, says:—"We are having a precious revival at Otterbein Chapel, the country appointment for this charge. There have been a number of conversions and accessions to the church. The interest appears to increase."

The *Presbyterian Banner* has the following items:—

The churches of Rayne and Harmony, in the Presbytery of Saltsburg, have been greatly revived. Meetings were continued over four weeks. Many of the people came many miles, often finding it necessary to shovel the snow out of the way of their conveyances. Seventy have already professed faith in Christ.

The Week of Prayer was observed in the church of Barnsville, Ohio. On the following week the pastor, the Rev. J. P. Caldwell, was assisted by the Rev. Mr. Grimes, of Cadiz, Ohio. At the close of the meeting, sixty united with the church on profession of faith. This makes an addition of one hundred and thirty-one to this church in a little less than eleven months.

A precious communion season was experienced in the Presbyterian Church of Wellsville, Ohio, on Sabbath, February 10th. Twenty persons were received into the full communion of the church on profession of their faith in Christ. The meetings are still in progress, with increased manifestations of interest.

The church of Martinsville, Presbytery of St. Clairsville, has had a delightful season of revival; thirty have been added to the church on profession of faith. We learn that there are also encouraging indications in the church at Bridgeport, Ohio, belonging to the same pastoral charge.

The Lord has graciously visited the church of Pleasant Ridge, Harrison County, Ohio. Within a few weeks thirty persons have been added on profession of faith.

Another paper gives the following:—

One of the students in Dickinson College writes to the *Home Methodist*:—"With the opening of the session, at the beginning of the new year, commenced the revival exercises. At first the meetings were singularly attended, there being present nearly all the members of the church (of whom there are not a few in college) while the unconverted kept aloof. Soon, however, a league, each member of which was a self-constituted committee to look up 'the lost sheep of the house of Israel,' was formed, and in a short time the 'upper

room' became closely crowded with students. Then came the 'pentecostal shower;' and while many members of the excellent faculty and Christian students were being powerfully blessed, young men of the most hopeful promise began at the altar to learn at the feet of Jesus. Much of the finest talent in the institution is being sanctified to God's glory."

At St. Stephen's, Germanstown, Rev. J. Thompson, pastor, a protracted meeting is in progress. During the prayer meetings of last Sabbath afternoon and night there were ten conversions.

The revival at Ebenezer, Manayunk, continues with increasing interest. The pastor, Rev. J. F. Meredith, informs us that last Sabbath he received thirty persons on probation.

Rev. S. M. Crissman, of Rossville, Clinton Co., Ind., under date of Feb. 4, 1867, writes:—"The Lord has been blessing this church as never before. At the communion season, last Sabbath, Feb. 3, twelve were added to the communion of the church on certificate, and forty-five on profession of their faith. Amongst those that have united with the church are persons of all ages, from the young man or woman of fifteen to the gray-headed of fifty and upwards. Twenty-eight of the number are members of the Sabbath-schools."

The *Springfield* (Mass.) *Republican* says:—"An unusual degree of interest is manifested in many of the churches in Chicopee. In the Third Congregational church the interest has very much deepened within a few days, and the meetings, which are held nearly every evening in the week, are crowded. Some twelve or fifteen persons rose and requested the prayers of the church at the meeting Tuesday evening, and the same request was made by several persons Monday evening. The interest at the Methodist church at Chicopee still continues, also at the Chicopee Street Congregational church and the Congregational church at Chicopee Falls."

News of revivals comes from Belvidere, N. J., Chester City, Pa., Central church, Wilmington, and other places.

Tabor church, Philadelphia, received twenty-four, on profession, on a recent Sunday. The church at Garland, Pa., Rev. H. D. Howland, pastor, has received eighty-one members in a single year. As many as forty students have been hopelessly converted at Wabash College. More than one hundred conversions are reported in Mendham, N. J. The churches of Chemung Presbytery, including Elmira, report seven hundred and twenty-two accessions during the year.

There are very hopeful indications in San Francisco and other places in California.

A correspondent writes to us from Cassopolis, Cass County, Mich. :—"This place since the week of prayer has blessed with a precious outpouring of the Holy Spirit. While the conversions are most numerous in the Sabbath-schools, the middle-aged and grey heads are brought to Christ rejoicing in hope. The sinner prays and the Sabbath breaker is bowed in penitence before the Cross."

NEW YORK CITY MISSION.

The New York City Mission and Tract Society, instituted in 1827, was reorganized and incorporated in 1866. Its objects are to promote morality and religion among the poor and destitute in this city, by the employment of missionaries, the diffusion of evangelical truth, and the establishment of mission stations, mission Sabbath schools, tract distribution, and systematic visitation.

The president of this great Christian organization is the Rev. Thomas De Witt, D.D. There are one hundred and fifty-seven vice-presidents, pastors of evangelical churches, and fifty directors, connected with the Baptist, Congregational, Methodist, Presbyterian (both branches), Reformed Dutch, Protestant Episcopal, and Reformed Presbyterian. The clerical members of the Executive Committee are Rev. Drs. Howard Crosby (chairman), Frederick G. Clark, Henry G. Weston, Cyrus D. Foss, Joseph T. Duryea, S. H. Ting jun., and Rev. Lyman Abbott.

In each of one hundred and four churches there is a committee to act in concert with the City Mission.

During the past year forty-six missionaries have been employed, of which number twenty-one are clergyman, twelve women, and the remainder laymen.

There are sixteen established missions under its care, in which the word is preached every Sabbath, and week-day evening services held. In addition to these there are thirty or more services held every week in tenement-houses, hospitals, charitable homes, etc.

The total receipts for the year were, in round numbers, 10,000 dollars, of which half was expended for payment of salaries to missionaries and corresponding secretary, and the other half in supporting mission classes.

The city mission embodies in its highest form the true ideal of *Christian union*. When Chris-

tians agree to work together heartily for the conversion of men from error, and for their personal and social elevation, they prove themselves one in fact, though reserving the right to enjoy their denominational preferences.

Moreover, this organization combines and consolidates the influence of the whole Protestant evangelical Church in this city, in such systematic form as must ensure its great success. As now constituted, the mission has had only one year of operation. But the experience of this single year has sufficed to show that at last a truly strong and effective agency has been brought into the field to deal with the vice, pauperism, and heathenish barbarism which here abound.

From its annual report, which is very full of instruction, we cull a few statistics of much value :—

The population of this metropolis, according to the State census of 1865, is 768,386.

Of this number, 486,000 dwell, or reside, or rot, or live, as the case may be, in tenement-houses, cellars, holes, and garrets.

There are 8,000 drinking-places, at which are expended yearly about 16,000,000 dollars.

About 7,000,000 dollars are expended annually in supporting theatres and other places of debasing amusement.

The houses of infamy are reported to be 730, and females leading lewd lives 3,417.

The police is supported at an annual expense of 2,000,000 dollars.

All the above items show the cost of supporting, controlling, or punishing vice, immorality, and crime.

Let us now look at the other side of the picture.

There are 216 regularly-organized Protestant churches, with an average membership of 300, making a total of 64,800 communicants. There are in all 275 places for Protestant worship, capable of seating 200,000.

The population of the city consists of 383,717 persons born in foreign countries, and of 429,952 natives. An immense proportion of these natives are, however, the children of those born in foreign parts.

It has recently been said that New York has more Germans than Bremen, and more Irishmen than Dublin, and every year the ratio between the foreign and native born is changing, so that this city is becoming more and more European, and thus takes character from its population.

These are facts which deserve the attention of philanthropists and Christians. The City Mission

sees and appreciates them, and has earnestly set about the work which, if left undone, will prove that the churches who hold the truth know not the nature of the responsibilities which rest upon them.

New York is becoming to be as truly missionary ground as any portion of our country, and there is, therefore, a needs-be for liberal, earnest, and united action. Such action the City Mission has organized. That it ought to receive a perfectly adequate support is a truth so plain that we need not undertake to make it plainer.

DEATH OF THE REV. DR. GOODELL.

The Rev. William Goodell, D.D., late missionary of the American Board at Constantinople, died on the 18th February, at the residence of his son in Philadelphia, in his seventy-fifth year. Dr. Goodell was born at Templeton, Mass., February 14, 1792; was graduated at Dartmouth College in the class of 1817, and at Andover Theological Seminary in 1820. He was ordained at Newhaven in September, 1822, and embarked for Malta, with Mrs. Goodell, at New York, December 9. He arrived at Malta, January 21, 1823, spent nine months studying the languages of the East, arrived at Beirut, November 19, 1823, and remained there about five years, where he passed through great perils, the town being plundered and devastated, his house sacked by the Bedouin Arabs, and his life threatened. He removed to Constantinople in 1831, where he passed through other perils.

While at Constantinople, besides performing all the ordinary labours of a missionary, he translated the entire Scriptures out of the original Hebrew and Greek into the Armeno-Turkish language, completing the Old Testament November 6, 1841, and the New Testament within less than two years after.

Dr. Goodell having become enfeebled by age and his long residence and labours in the East, his constitution never having been strong, returned in 1865 to this country with the wife of his youth, who survives him, and took up his residence with his son at Philadelphia.—*New York Observer*.

WOMAN'S UNION MISSIONARY SOCIETY.

A public meeting in the interests of the Woman's Union Missionary Society was held at Brooklyn, Sabbath evening, Feb. 10th. The

annual report brought out with especial clearness the distinguishing feature of the society's work—giving the Bible to the *neglected women* of the East. There are labouring under its auspices, in different heathen lands, five missionaries and thirty-four Bible-readers, while thirteen little girls are supported by specific contributions, and ten day-schools are established. The remarks of Mr. Scudder related especially to the class among which this society labours. Before speaking of the condition of the women, he asked the question, are the Hindoos worth saving? The popular idea is, that a nation of idolaters must be sunk low in the scale of humanity. Travellers give such an idea from casual observation; but they know nothing of the interior life of the people. The Hindoos, he said, are a thinking and intellectual people; they have a literature that extends back many centuries before Christ. They have a beautiful language, sweet and mellifluous. They have a system of theology; they believe in one perfect God possessed of all those attributes which we ascribe to the Supreme Being, except love in mercy. They have their theory of the creation and of sin. They are not an uncivilized people, but their civilization is grossly marred by superstition. But this knowledge is confined to the men; woman is left in ignorance, and in this most abject slavery. In such a light is woman regarded, that the prayer of the parent is, "Give me a male child or leave me childless;" and female infanticide is, even now, much practised. Some of their sacred writings say that woman possesses of hunger two-fold more than man; of envy four-fold; of malice six-fold; of all evil propensities eight-fold. Again, the laws with regard to the betrothal of girls expose them to great evil. The highest joys of paradise are held only as a reward to those who betroth their children in infancy, consequently many are widows at the age of three, four, and five, and as they can never marry again, the result is an immorality which floods the land. It may be said, that if woman is thus degraded, she can possess no influence; but from her power in the household, which she knows so well how to exercise, she rules India. Mr. Scudder said, that in contrasting the condition of women in this country and India he had sometimes felt there lay between them an impassable gulf, as deep as that which lay between Lazarus and Dives. But he thanked God that a bridge was thrown over the abyss, and that this society with its lady missionaries and Bible-readers was doing the work which would save India.

SUGGESTIONS AND REPLIES.

SCHOOL FOR SPANISH GIRLS AT PAU.

LEEDS, *March 16th, 1867.*

DEAR SIR,—I think your pages have already contained some notice of a little school for Spanish girls at Pau, in the South of France.

Perhaps your readers will like to peruse a few additional details.

Miss Matilda Coles, the lady who conducts this school, is one of three sisters; the other two being confirmed invalids.

To how many thus circumstanced would the fact of being a stranger in a strange land, unprotected, and necessarily much engaged with the care of her sisters, have appeared a sufficient reason for declining any special work of this kind! Miss Coles thought differently; or, if she did not, the desire to serve Christ must have proved stronger than the love of ease.

Of the origin of her school she gives us the following description:—

"In the month of June, 1863, Matamoros spent a few days with us on his way to Eaux Bonnes, where he was proceeding on account of his health, after his severe illness at Lausanne. He then spoke to us for the first time of his great desire to do something for the education of women in Spain, and he expressed his opinion that, in the present state of the country, the only way of doing this effectually would be to educate a certain number of young girls, who might later, with God's blessing, become missionaries among their own sex. After some months of long and earnest prayer for guidance and direction, I consented to receive six, who arrived in the month of October. They have, therefore, been with us about sixteen months. When they arrived, they had never read God's word, and were totally ignorant of Gospel truth. When they first heard prayer, they all burst into tears, and said they had never heard anyone *talk to God before*. Matamoros being advised by the physicians not to return to Switzerland, spent the winter with us; and thus the children had the inestimable advantage of hearing the Scriptures daily explained to them in their own language. Their reception of truth was wonderful! . . . Three of these

children are daughters of a physician at a village near Malaga. One is the only daughter of Michael Trigo, missionary in Oran, one is an orphan, and the other the daughter of an artist, at Malaga, the eldest is 16, the youngest 11."

Mrs. Wm. Greene, the wife of the gentleman who visited Matamoros in prison and the author of the "Life of Matamoros," writes as under during a visit paid to the school at Pau last autumn:—

"No one who has not been familiar with the low stamp of Spanish society, especially of female society, can imagine the improvement, even externally, in the countenances and manners of these sweet children. But this is far the least part of the blessing. They are learning to be good and useful women, wives, mothers, teachers of Spanish Christians; and, best of all, there is not, we believe, one of these young hearts in which God's blessed Spirit is not doing His special work. The skilled and well qualified Christian lady who is their governess,* said to me, 'We begin the day with reading the Scriptures at 9 o'clock. I generally allow an hour and half for this; but I am sure that if I were to prolong it to mid-day, not one of the children would be fatigued.'

"In the course of nearly fourteen years' acquaintance with Spain, its men and women, its darkness and superstition, its dawning light and future hopes, I have seen nothing so satisfactory for the present, and so eminently cheering for the future, as this little hotbed for the seedlings of Christ's Church in Spain. Of course, we long to see it enlarged one hundred-fold, but we must first see them fairly established in temporal things."

To this I am glad to be able to add the testimony of the Rev. A. N. Somerville of Glasgow, a minister of position and influence, (probably well known to many of your readers,) and one of the oldest friends of the Gospel in Spain, who has himself recently visited Pau. He writes, dating March 15th, 1857:—

"Miss Coles of Pau, has laid the friends of the Gospel in Spain under deep obligation. At a time when the late lamented Manuel Matamoros was suffering from illness, and when kindness to him was peculiarly precious, she gave him a home within her own house for months. She extended hospitality also to several persons who came from Spain to Pau for a short time, for the purpose of being with Matamoros, and of receiving instruction to qualify them to act as lay-missionaries among their countrymen. To crown all, she has given

* Madlle. Cuendet who was for many years with Madlle. Zeller, in the Missions of the Grande Ligne, Canada, where she was employed in a similar work.

a home under her own roof to six most interesting Spanish girls since the month of October, 1865, a period, therefore, of seventeen months—not only so, she has provided for them an admirable governess, and has been the means of imparting to them a good education. I have beside me letters from Matamoros while he was living in Miss Coles' house, containing graphic notice of the progress the girls had made. A few months ago I had myself the gratification of seeing Miss Coles and the young people at Pau, as well as their excellent governess. More bright, healthful, and intelligent young people than the Spanish girls were, could not be found. Everything about their appearance and demeanour was satisfactory. Their docility and affectionate behaviour were beautiful; while the manner in which their responses were given on the subject of the religion of Jesus was such as to elicit warm approbation. Most cordially do I offer my commendation of the object for which the appeal is made. It would truly be a most unhappy thing were the lack of practical sympathy now to lead to the abridgment of a means of usefulness which promises to be of so much service to Spain. I do not doubt that Miss Coles' noble effort has done much to encourage the hearts of those who are clinging in Spain to the hope of the Gospel among the many difficulties that afflict that country.

(Signed) "A. N. SOMERVILLE,
"Minister at Glasgow."

Miss Coles in a letter to a friend in this country gives a further account of notices which led to and have sustained her in carrying on the school.

I knew when I began that I had no means of carrying on the school but what God should be pleased to send me; nevertheless, after long and earnest prayer for direction and guidance, I consented to receive these dear children on the strength of the promise that 'Whosoever shall receive one of such children in my name receiveth me;' and I could not doubt that the same merciful Saviour who received the little children who were brought to Him on earth, would also supply the need of these dear children, who have strictly speaking, left their country and their father's home to seek Jesus in a foreign land and among strangers. And he has indeed received them and blessed them both temporally and spiritually. The expenses of the last, year or rather of the last sixteen months, have been abundantly met, though we are entirely dependent on the Lord for future supplies; and owing, to our own heavy losses and the great expenses of last winter,

when we had Matamoros and several of the Spanish Evangelists staying with us for months, besides their journeyings, &c., we are indeed much straightened. But the Lord will not allow us to suffer in the end, for anything we have done for Him; though, as you say very truly in your letter, he may see it necessary to try our faith."

From the above it must, I think, be felt that Miss Coles' school possesses a claim on the interest and on the liberality of Christians. After the very generous response accorded to a recent appeal for funds to assist in the spread of the Gospel in Spain (a branch of the same object), I feel considerable delicacy in again coming before the public; but I rejoice to believe that there are more than a few whose ears are ever ready to listen to any well-authenticated claim for help. At all events, I lay the subject before them, sincerely desiring the divine blessing.

Perhaps I may be allowed to add that a small annual subscription might be of more value than a larger donation.

Yours very respectfully,

SAMUEL SOUTHALL.

Donations and subscriptions may be sent to the care of the following ladies and gentlemen, or to myself at 128, Briggate, Leeds:—

Rev. A. N. Somerville, 328, Renfrew Street, Glasgow; Miss Fox, Grove House, Falmouth; Rev. Octavius Winslow, Green Park, Bath; Mrs. McLaren, 69, Addison Road, Kensington; Mrs. Albright, George's Street, Edgbaston, Birmingham; Mrs. John Frank, Nugent Hill, Bristol.

PROTESTANT EDUCATION IN BOHEMIA.

(To the Editor of *Christian Work*.)

DEAR SIR,—Thanking you most cordially for inserting in the last number of your excellent and interesting periodical, my request on behalf of the undertaking of our Bohemian brethren in this city, viz., to establish a Protestant School, I beg to remark that, in printing off my letter, a mistake has occurred which I feel it my duty to correct. I find it stated, namely, that the pastor of the Evangelical congregation of *St. Stephen's* had taken the work in hand. Now as there is no *Evangelical* place of worship of that name in this place, but a *Roman Catholic* church of that appellation does exist here, this might possibly lead to some very curious misunderstandings. The congregation I referred to belongs to the Reformed *St. Clemens'* church; and it is they who, on account of their

numbers, are very much in need of a school, yet, owing to the great poverty of most of the members, they cannot possibly accomplish their important object without some assistance, especially as, in a city like Prague, everything is, of course, very expensive.

Any donation, therefore, large or small, will be most gratefully received, and may be sent either to the Rev. T. Shedlock, 7, Blomfield Street, London, E.C.; or to my address, 583, Krakauer-gasse, Prague.

I am, dear Sir,

Yours most truly,

PRAGUE, March 15, 1867. ADR. VAN ANDEL.

THE ARCHIVES DU CHRISTIANISME.

(To the Editor of *Christian Work*.)

HAVING some time ago been called upon to take part in the editorial work of the *Archives du Christianisme*, I am desirous, now that this paper has passed into other hands and become more extensively circulated, to give its history in a few paragraphs, and to make those readers who are interested in the manifestations of religious life in France acquainted with the first Protestant journal that appeared in this country.

Founded in 1818, by Pastor Juillerat, who is now president* of the Consistory of Paris, the *Archives* have, from their commencement, been the organ and the witness of the religious awakening, and have, during the half-century, steadily defended the cause of Jesus Christ. The motto chosen by Juillerat has not been altered. "Hallowed be thy name! Thy kingdom come." This still, after fifty years, expresses the aim and mission of the *Archives*.

It was the era of the new awakening: the European peace which followed the overthrow of the Empire, led to France several pious and distinguished Englishmen, friends of the French reformed persuasion, and intimately acquainted with their history. One of these, Mark Wilks, became one of the first supporters of the journal which had just been established. The *Archives* soon included, among its contributors, many such eminent men as M. Merle d'Aubigné, the illustrious author of the *History of the Reformation*, Messrs. Henry Lutteroth, De Félice, and De Gasparin. In 1822, Frederick Monod, who had just completed his studies at Geneva, and who was long distinguished among the most zealous

defenders of the Gospel in France, was nominated editor of the *Archives*, over which he continued his control during a period of forty years.

When F. Monod, obeying the deep convictions to which he sacrificed his fortune and his position, found it his duty to separate himself from a church connected with the State, the *Archives* underwent a partial transformation, and without losing their character of width, and of devotion to the cause of evangelical alliance, became more specially the organ of the free churches of France. "We desire," its editors say, "that our journal, in the midst of that conflict of ideas and of beliefs in which our epoch is engaged, may be one of those that steadily hold up the standard of the Gospel, in its strength and in its simplicity. At the same time, we think proper at present to dwell upon that which unites Christians together, rather than upon that which divides them, and we wish to unite to a spirit of fidelity, a spirit of evangelical liberality." This, also, was Monod's thought. When God had called homeward from his neighbourhood this venerated brother, one of his sons, M. Theodore Monod, undertook provisionally a task which the duties of his pastoral office did not allow him to accept definitively. He was supported by Pastor Ad. Duchemin, and has been so of late years, by the present writer. But it had become necessary to find an editor who could consecrate his whole time to it. It was, moreover, desirable to increase the number of subscribers, in order to cover the increased expenses. A joint stock company, with a capital of 20,000 francs, was formed to provide for the first outlay, and to assure for two years the life of the journal, at the same time that an earnest appeal was addressed to all the Christians of France and abroad.

The *Archives* will continue to keep their readers well up in the events of the day, and in all questions having any importance in reference to the advancement of God's kingdom. They will receive regular communication from Switzerland, Germany, Italy, England, America, &c. Pastor Charles Byse, who has been nominated head-editor, will continue the work commenced by F. Monod, and will defend, like him, those great Gospel truths upon which our faith reposes. To this he has solemnly engaged himself in the programme which he has published in the *Archives*.

I am,
Your obedient servant,
WILLIAM FAZY, *Professor*.

PARIS, March 8, 1867.

* Deceased, since this letter was written.

LITERATURE.

THE homes of the Celts are unquestionably the most picturesque and the least known parts of her Majesty's dominions. Tourists may beat the trodden haunts of the Scottish, Welsh, and Irish highlands, but wonderfully little knowledge of the people is brought back from these annual visits. Yet there are no populations that would better repay a little study, and none about which Englishmen should be more heartily ashamed of their ignorance. We are grateful, therefore, to Mr. Richard and Dr. Macleod, to the one for telling us what we may see at present, and to the other for preserving to us what we might have seen forty years ago. Mr. Richard, with the advantage of being a Welsh clergyman, describes what must be one of the best and happiest countries in the world.* From the *Judicial Statistics* of 1864, it appears that there was but one conviction for murder, and that of the total persons committed during the year, one-half almost were not Welshmen. The proportion of committals for manslaughter is twice as great in England, though in both countries there is a large mining population; and, if we may trust Mr. Justice Shee's experience, the gaols might be beneficially closed. "I have now been in the discharge of my office for ten years in the Principality, and as yet, though I have visited three counties, only six persons have been convicted before me." The calendar among the Irish Celts presents a similar, though not so striking results, and few serious crimes stain the Scottish Highlands. Something, no doubt, must be set down to the Celtic character, something to its susceptibility to religious impressions. In Wales, Mr. Richard says, the reason must be sought "in the Sunday Schools, with their 40,000 voluntary teachers, and in the 4000 or 5000 chapels and churches, where a pure Gospel is preached every Sunday during the year." Wales, indeed, seems fully alive to education. There are seven Nonconformist colleges, two for the Calvinistic Methodists, three for the Independents, and three for the Baptists; and these are all supported by voluntary endowments, beside normal and hundreds of daily schools. The natural result is a reading population, that maintains five quarterly, twenty-five monthly, and

eight weekly journals in its own tongue, and circulates 120,000 copies of them; while Henry's, Scott's, Gill's, and Kitto's Commentaries are all to be found in Welsh, and the whole range of Puritan divinity. "There is a Cyclopædia which will extend to many large volumes, a large dictionary of the Bible, to be completed in three volumes; two biographical dictionaries are appearing simultaneously, and there are similar works in geography and music. The only books," it seems, "which absolutely fail in Welsh are novels." This Welsh tongue, it is plain, can stoutly hold its own, and has a living strength and solidity about it that seem to secure it a long hold upon the country. But there is English reading as well, and of a voluminous character, as appears from the statement of Mr. Evans, of Holywell. "I can only say in regard to this little town of about 6000 inhabitants that I, who am only one of five booksellers in the town, sell of English papers and periodicals 90 dailies, 520 weeklies, serials, and periodicals, and 150 monthlies." In liberality, too, Wales seems as eminent as in reading; for, by Mr. Richard's statement, almost as much is contributed annually by the Nonconformists as the entire endowment of the Church; while the land is so studded with churches, that the Nonconformists alone furnish more than the necessary accommodation for the entire population. Though written by a Nonconformist and especially for Nonconformists, Mr. Richard's book will be necessary to any one who wishes to know what Welsh people are like, and what Welsh people are doing. We cannot resist extracting the following description of a genuine Welsh preacher:—"I have listened to most of the popular preachers that have adorned the English and Scotch pulpits within the last twenty years, and, while cordially acknowledging the eminent merits of some of them, I must still say that none of them have appeared to me even to approach the men I refer to in their power to move, and thrill, and subdue a popular mixed audience. They had in an eminent degree that first requisite of all great oratorical success, especially in the pulpit—intense earnestness. Their life was so laborious, self-denying, and devoted, that not a moment's doubt could rest on the minds of their hearers of the lofty impulse by which they were moved, and the perfect simplicity of purpose with which they

* *Letter on the Social and Political Condition of the Principality of Wales.* By HENRY RICHARD. London: Jackson, Walford, & Hodder. 1867.

were seeking, not theirs but them. But they had, moreover, rare natural advantages for their office. Many of them were men of stately and commanding personal presence, and were endowed with voices of great compass and melody, which, by constant use, they had learned so to rule as to express, with the nicest modulation, all the varying moods of an orator's mind. No greater mistake could be committed than to imagine that their preaching consisted of mere loud and incoherent rant, such as is sometimes associated with the idea of Methodist preaching in England. Their sermons were carefully prepared, and often, by frequent repetition, elaborated to a high degree of oratorical perfection; while, in their mode of delivery, they were distinguished by nothing so much as their absolute self-possession, the mastery they retained over themselves 'in the very torrent, tempest, and (as I might say) whirlwind of their passion.' It is true that they claimed and exercised unbounded liberty in their methods of exhibiting the truth they believed. They were not restrained by that mortal fear of transgressing 'the decencies' which fetters an English preacher, and renders it all but impossible for him to be oratorically effective. They abandoned themselves freely to the swaying impulses of their own inspiration. They used without hesitation or stint all forms of speech that were at their command—trope, metaphor, allegory, graphic pictorial description, bold prosopopœia, solemn invocation, passionate appeal, dramatic dialogue, and action."

The Highland Celt presents a variety of life widely different from the Welsh. His hold upon the country is slipping away. He is becoming a relic of the past, and there are even few who can tell us what he was. His literature is scanty and more oral than written; he lived in the quiet of his wild and solemn hills; and he lived mostly in his habits, in traits of character and feeling, which only a Highlander could fairly estimate. Of this Highland Celtic life Dr. Macleod has given us a series of vivid pictures, for which we, and those who come after us, cannot be too grateful, which are sure to preserve it as a pleasant memory of a vanished world.* The manse is the centre round which the figures are grouped, the minister and his children, the school-master, even the fools; and as one after another is drawn into the simple story of these Highland

hills, we ourselves live and move in that calm, old world parish. We know of no painting of Highland scenery so superb and truthful as there is in many passages of this charming book, none that is so steeped in feeling kindred with the heather and the sea; and the painting of character is as marvellously real, while the people and the place they live in wear that indescribable and tender melancholy most seen in the Celt of Scotland. It is this melancholy which runs through the deep rich humour of the volume, and gives it at times so touching a pathos, and draws the reader into "thoughts that do often lie too deep for tears." It is a picture of Christian life and Christian workers that is unique in our literature, and that all who care for the charm of the untrodden ways of life, and to note the Scottish Highlands at their best, will be sure to see for themselves. One or two simple but broken sketches may show the character of the whole. The minister is best described in a simple letter of his own, written about the New Year:—

"The sound was too loud to be unheard, too solemn to pass away unheeded. '*Non obtusa adeo gestamus pectora Pani.*' We in the manse did not mark the day by any unreasonable merriment. We were alone, and did eat and drink with our usual innocent and cheerful moderation. I began the year by gathering all in the house and on the glebe to prayer. Our souls were stirred up to bless and to praise the Lord; for what more reasonable, what more delightful duty than to show forth our gratitude and thankfulness to that great and bountiful God from whom we have our years and days, and all our comforts and enjoyments? Our lives have been spared till now; our state and conditions in life have been blessed; our temporal concerns have been favoured. The blessing of God has co-operated with our honest industry. Our spiritual advantages have been great and numberless. We have had the means of grace, and the hope of glory; in a word, we have had all that was requisite for the good of our body and soul; and shall not our souls, and all that is within us, all our powers and faculties, be stirred up to bless and praise his name? But to return; this pleasant duty being gone through, refreshments were brought in, and had any of your clergy seen the crowd (say thirty, great and small, besides the family of the manse), they would pity the man who, under God, had to support them all. This little congregation being dismissed, they went to enjoy themselves."

* *Reminiscences of a Highland Parish.* By NORMAN MACLEOD, D.D., one of Her Majesty's Chaplains. London: Strahan. 1867.

THE MINISTER'S MAN.

"He was accompanied from Skye by a servant lad, whom he had known from his boyhood, called 'Ruari Beg,' or Little Rory. Rory was rather a contrast to his master in outward appearance. One of his eyes was blind, but the other seemed to have stolen the sight from its extinguished neighbour to intensify its own. That gray eye gleamed and scintillated with the peculiar sagacity and reflection which one sees in the eye of a Skye terrier, but with such intervals of feeling as human love of the most genuine kind could alone have expressed. One leg, too, was slightly shorter than the other; and the manner in which he rose on the longer, or sunk on the shorter, and the frequency or rapidity with which the alternate ups and downs in his life were practised, became a telegraph of his thoughts, when words, out of respect to his master, were withheld. 'So you don't agree with me, Rory?' 'What's wrong?' 'You think it dangerous to put to sea to-day?' 'Yes; the mountain pass also would be dangerous?' 'Exactly' so. Then we must consider what is to be done.' Such were the remarks, which a series of slow or rapid movements of Rory's limbs would draw forth from his master, though no other token were afforded of his inner doubt or opposition. A better boatman, a truer genius at the helm never took the tiller in his hand, a more enduring traveller never trod the heather; a better singer of a boat-song never cheered the rowers, nor kept them, as one man, to the stroke; a more devoted, loyal, and affectionate 'minister's man' and friend never lived than Rory,—first called 'Little Rory,' but, as long as I can remember, 'Old Rory.'"

THE MANSE.

"The manse was the grand centre to which all the sick gravitated for help and comfort. Medicines for the sick were weighed out of the chest yearly replenished in Glasgow or Edinburgh. They were not given in homœopathic doses; for Highlanders, accustomed to things on a large scale, would have had no faith in globules, and faith was half their cure. Common sense and common medicine were found helpful to health. The poor, as a matter of course, visited the manse, not for an order on public charity, but for aid from private charity; and it was never refused in kind, such as meal, wool, and potatoes. There being no lawyer in the parish, lawsuits were adjusted in the manse, and so were marriages, not a few. The distressed came there for comfort, and the perplexed for advice; and there was always

something material, as well as spiritual, to share with them all. No one went away empty in body or soul. Yet the barrel of meal was never empty, nor the cruse of oil extinguished. A 'wise' neighbour once remarked, 'that minister, with his large family, will ruin himself, and if he dies, they will be beggars.' Yet there has never been a beggar among them to the fourth generation. No saying was more common in the mouth of this servant, than the saying of his Master, 'It is more blessed to give than to receive.'"

THE SCHOOLMASTER.

"The schoolmaster was thus a sort of prebendary or minor canon in the parish cathedral. A teaching presbyter and coadjutor to his preaching brother. In many instances 'the master' was possessed of very considerable culture and scholarship, and was invariably required to be able to prepare young men for the Scotch Universities, by instructing them in the elements of Greek, Latin, and Mathematics. He was by education more fitted than any of his own rank to associate with the minister. Besides, he was generally an elder of the kirk, and the clerk of the Kirk-session; and, in addition to all these ties, the school was usually in close proximity to the church and manse. The master thus became the minister's right hand and confidential man, and the worthies often met."

The Fishers of Derby Haven, and the *Chronicle of an Old Manor House*, are two excellent stories issued by the *Tract Society*.* The former is thoroughly unpretending and well told, and a capital book for the lads of our seaport and fishing villages. The latter, resting on the basis of our old English history, requires more skill and art; and taxes powers that were better used in writing of *The City Arab*.

The Story of Jesus in Verse† is much better than the jingle of the author's modest estimate. Children may not learn the rhymes, but they will certainly listen to them with pleasure; and the illustrations are far superior to those common of Scripture subjects.

The following books have been received:—*The Works of Henry Smith*, Vols. i. & ii. *Gauge on the Epistle to the Hebrews*, Vols. i. ii. iii. (*Nichol*); *The Philosophy of the Conditioned*. By H. L. MANSEL, B.D. *The Science of Spiritual Life*. By the Rev. JOHN COOPER (*Strahan*.)

* *The Fishes of Derby Haven*. By the Author of *The Children of Cleverley*. *The Chronicle of an Old Manor House*. By G. E. SARGEANT. London: Religious Tract Society. 1867.

† *The Story of Jesus in Verse*. By EDWIN HODDER. London: Jackson, Walford & Hodder. 1867.

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